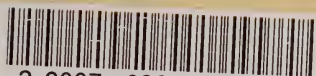




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THE WORLD IN COLOR

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Including a Special Survey of

THE LEAGUE OF NATIONS

By

GRAHAM SPRY, B.A.

and A FOREWORD by

H. M. TORY, D.Sc., LL.D., F.R.S.C.

President, The League of Nations Society in Canada

VOLUME III

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Volume III

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Boissonnas

SHEPHERDS ON THE ROCKY SUMMIT OF MOUNT PARNASSUS

Mount Parnassus, according to the beautiful old legends of Greece, was sacred to Apollo and was inhabited by the Muses—divine singers who were supposed to inspire all artists. On its slopes is the Castalian Fountain, and whoever drank of its waters, the ancients thought, would become a poet. To-day only shepherds with their flocks roam there.

THE GREEKS OF TO-DAY

Modern People in a Land of Ancient Culture

The Greek people have the oldest recorded history of the European nations, and the Greek language to-day, though its form has changed in many ways, is obviously the tongue used by Homer, who lived about 1000 B.C. The Greeks, or Hellenes, besides being unequalled in art and literature, were also clever and brave warriors. They were not, however, a united nation, but merely a collection of city-states which combined only in times of stress. It was not until 1832 that, for the first time, this race of ancient culture became a united nation and to-day is a republic. Here we shall learn something of modern Greece, with the exception of Athens, which is so important historically as to deserve a separate chapter.

THE very mention of the name Greece brings to our minds that country of long ago in which the best in art and literature was produced. Most of us know little of the Greece of to-day and were we to go there, we should probably neglect the present in order to try to reconstruct those scenes of long ago.

A map would show us that Greece is a peninsula extending into the Mediterranean at its easternmost end. While the Mediterranean forms its southern boundary, two upraised arms of that great sea, the Ionian Sea and the Ægean Sea, determine its western and eastern limits. To the north are the Balkan countries of Albania, Yugoslavia and Bulgaria.

One will notice that the Grecian peninsula is in two parts and that the southern portion seems to dangle from the mainland by a mere thread of territory, the Isthmus of Corinth. It has really been severed entirely for a canal has been cut through to give trade ships a shorter route.

Although the west coast consists of high mountains with no harbors, the east coast is full of bays and havens for ships. Nearly all the large towns—Athens, the capital and most important city, Piræus, the chief port, and Salonica, a thriving commercial centre in Macedonia—are on the eastern side of the country. In this respect Greece differs from Italy, whose principal cities, with the exception of Venice, lie on the western coast. The mountain barriers to the west and north and the fine natural harbors on the east made Greece from the very beginning a maritime country. Trade was carried on

in the earliest days with the Ægean Islands, with Africa and with Asia, and the contacts thus made with older and more civilized countries had no little influence on the civilization of Greece.

The approach by water to the eastern side of Greece is through the Ægean Archipelago, and the scenery which it presents is unmatched in any other part of the world, for the sea is studded with many islands and groups of islands, varied in shape and size and color, rising out of the purple-blue waters. In ancient days, some of these islands were separate states and commerce as well as warfare was carried on among them.

When the history of Greece opens, many centuries before the birth of Christ, this land was known as Hellas and the people were called Hellenes. Their own explanation of their origin is not unlike our story of Noah and the Ark. Zeus, "father of gods and men," had brought about a flood in order to destroy wicked mankind, but Deucalion and Pyrrha, who had been forewarned, survived this catastrophe. In order to repopulate the earth Deucalion and Pyrrha were commanded to throw stones behind them and for each stone Deucalion threw, there sprang up a son and for each one that Pyrrha threw, a daughter. One of the sons was called Hellen and it was from him that the Hellenes or Greeks were descended. Historians believe, however, that tribes of Indo-European origin came down from the north and the east and made this land their home.

These Hellenes did not exist as a nation, but were split up into many little states



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RUINS OF THE BEAUTIFUL THEATRE AT EPIDAUROS

Although the actors performed on the circular stage that we see far below us, this huge theatre, built by the famous architect, Polyclitus, was so carefully constructed that all the 16,000 spectators, even those seated farthest away, could hear every word of the plays. On the plain beyond the theatre is the ruined temple of Æsculapius, the god of healing.



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THE OLD WALLS OF SALONICA LOOK DOWN ON THE MODERN PORT

The ancient city of Salonica, which St. Paul knew as Thessalonica, stands at the head of a deep gulf of the same name. It is one of the principal Grecian ports. Many of the people who dwell here, however, are descendants of persecuted Jews who fled from Spain in the days of the Inquisition. Their chief language is a corrupt kind of Spanish called Ladino.

usually with a city as a centre. The geography of Greece partly explains this lack of unity, since it is divided into small sections by the great mountain ranges, and each of the sections had a ruler, laws and customs of its own. There was little sympathy between the city-states, as we call them, and the record of their relations with each other is one of jealousy, quarrels and wars.

In the fifth century B.C., the Persians, who at that time made up the most powerful nation in all Asia, came to Greece with a mighty army to subject these people. Even the danger of conquest failed to unite the Greeks, for they became allies only to defeat the enemy and immediately after, again went to war among themselves.

The greatest of the city-states was Athens, capital of Attica, which at its zenith was a great sea-power, and the home of literature, of art and of learning—that wonderful culture which we associate with ancient Greece. The story of Athens, however, we shall reserve for the following chapter.

West of Athens was Bœotia with

Thebes as its capital and in the extreme south, known as the Peloponnesus, was Sparta, noted for its courageous warriors. So great was the Spartan desire for supremacy that they killed all the babies who did not measure up to their standard of physical fitness and trained the surviving male children in hardship and endurance in preparation for military life. Thus Sparta became a powerful state. These three were the most important although there were over 150 in all, counting the many island states.

Alexander the Great succeeded in conquering the city-states, but even he failed to weld them into a nation. They fought for him and helped him to conquer all the parts of Asia and Africa that were then known. At his death, however, in 323 B.C., his vast empire was broken up and about 200 years later Greece was taken by the mighty Roman Empire. Greece later became a part of the Byzantine or Eastern Roman Empire, whose capital was at Constantinople. This might be called a Greek Empire, for so great was the influence of

THE GREEKS OF TO-DAY

the Greeks on their Roman conquerors that Greek became the official language. In the fifteenth century, the Turks broke into Europe, conquered the country and held it until the nineteenth century, ruling the people very harshly and very badly. It was not until 1832 that Greece shook herself free from them and, helped by Great Britain, France and Russia, was recognized as an independent kingdom with a Bavarian prince as king. Since then, there have been many political changes. In 1925, Greece became a republic, but quiet revolutions have been the means of ousting one president and inaugurating another.

Greeks a Mixed People

The people take a great and justifiable pride in the past of their country, although few of them are of unmixed Hellenic descent. They are one of the most mixed nations in the world. Romans, Slavs, Italians, Turks, Armenians and Jews have all intermarried with the early inhabitants and among themselves, but all the people think of themselves as Greeks. In spite of the mingling of these different peoples, the language is much the same as that of Homer who lived possibly 1,000 years before Christ.

Greece, at the time of her independence, had only about a million inhabitants. To-day, they number over six million. This is in part due to territorial gains resulting from the Balkan wars and from the World War, in which Greece took the part of the Allies. But Greece was not wise enough to leave well enough alone and in 1920 she landed an army in Asia Minor in order to secure more territory from her old enemy, Turkey. The Turks, however, rallied under the Nationalists with Mustapha Kemal as their commander and put the Greeks to rout. Refugees, many thousands of them, had no place to go until Greece opened her doors to them. Assisted by American philanthropic organizations, they tried to find a place for themselves in the new land but the colossal task was finally assumed by the League of Nations. Owing to Kemal's policy of "Turkey for the Turks" and to the animosity be-

tween the two countries, it was decided to exchange all Greeks living in Turkey for those Turks living in Greece. The influx of the refugees and the exchange of populations has added about 1,500,000 to the population of Greece.

Agriculture the Chief Occupation

Greece is mainly an agricultural country, although mountains cover four-fifths of its surface. The rivers are small and often dry up, and the rainfall is scanty. There are great stretches of undeveloped and uninhabited land and many of the hills are bare, but there are large tracts covered with forests and olive groves. The plain of Thessaly is the granary for the rest of the country, while the slopes and hills in the vale of Sparta are covered with orange and lemon groves and vineyards. Grape-currants, tobacco and wheat are also grown, and sheep-raising is carried on extensively.

Until recently there were few factories, and goods were made in little neighborhood shops. Industry is developing, however, and olive oil, wine, textiles, leather and soap are made. Since the coming of the refugees, rug and carpet factories have been started, for many of them had been weavers in Asia Minor. There are a few cotton, silk and woolen mills, and many flour mills.

Marble, in great quantities, is supplied by Greece's mountains. Dazzling white marble of the finest kind from the Island of Paros, and Mount Pentelicus, marble veined with blue or green, black marble and marble in colors, the same that the ancient Greeks and Romans used for their statues and buildings, still supplies Greece and other countries. There is considerable iron, copper and zinc, but since there is no coal and little wood for fuel, the ores are scarcely worked.

Old Customs Preserved

If we go to any of the districts situated in the heart of the country we shall see the peasants wearing the national costume, living their lives in the manner of their forefathers and keeping up old customs. Even in many of the larger towns, particu-



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ATHENS, since ancient times the most famous of Hellenic cities, is situated in Attica on and around a group of hills. It is about three miles from the coast and five miles from its port, the Piræus. As we stand upon the northern ramparts of the Acropolis, or citadel, we look west-

wards across the city towards the Theseum to the distant hazy Poikilon Hills. Athens was made the capitol of Greece in 1833 after the War of Independence, and has since grown rapidly in size and importance, but its chief attraction is in its historic ruins.



Boissonnas

RICH ORCHARDS NOW GROW WHERE ANCIENT SPARTA STOOD

Near modern Sparta, on the land where once were the splendid buildings of its historic namesake, are some of the most fruitful orchards in Greece. Water from springs and streams is plentiful here even in summer. Without a thought for the lost glories of the past, these village maidens

bring their cattle and sheep to graze on the rich pastures near the Tomb of Leonidas—a monument in commemoration of that great Spartan king, who lost his life nobly defending his country against the Persians four hundred and eighty years before Christ was born.



Boissonnas

GOATS FOLLOWING THEIR HERDSMAN ALONG A WINDING ROAD IN THE VALLEY OF SPARTA

Many prosperous farmers till the soil of the valley of Sparta, which lies between the snow-tipped mountain range of Taygetus that we see here and the Parion Mountains. It is well watered by the River Eurotas and by many streams and springs. Great quantities of fruit are grown on the lower mountain slopes—mainly oranges, olives and grapes—and maize and wheat on the plain. Large herds of cattle, sheep and goats feed on the excellent pastures. It will be noticed that the goats of the herd shown here are not driven but are trained to follow the herdsman.



SPARTA was once the chief city of the Peloponnese, and its inhabitants were famous throughout Greece as warriors of great fortitude. Even to-day when we wish to pay great tribute to a man's endurance we say that it is Spartan. There are, however, very few traces left of the

SPENDER

grandeur of ancient times, and on the hillsides, where stood the greater part of old Sparta, are modern houses, many tall cypress trees and rich orchards. Modern Sparta, built in the early nineteenth century, occupies the southern hills within the walls of the old city.



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THE METEORA MONASTERIES in Thessaly are all perched on the summits of high pillar-like rocks such as this one. They were built in the Middle Ages, when their impregnable positions ensured the safety of the monks, and visitors and provisions were drawn up in a basket lifted by a windlass. At the present, most of them have been abandoned.



Chichester

STALWART PEASANTS OF ARGOLIS IN THE STREETS OF NAUPLIA

The fustanella, or kilt, worn with a brightly colored sash and a sleeveless zouave jacket, is still a popular form of dress among the sturdy peasants of Argolis, a province that is renowned wherever Greek history is read. Here we see a group of them characteristically attired, in a street of Nauplia, a seaport that was the seat of the Greek government from 1822-33.

larly on market days, we may still see the native dress—the men in their full short linen kilts, or fustanellas, the women in their beautiful dresses with richly decorated bodices and aprons. It is very pleasant to pay a visit to these people for they are most hospitable and kind and take a great interest in foreigners.

They are, perhaps, seen at their best when at their daily work or enjoying their simple pastimes. How simple their pleasures are is indicated by an ancient custom which still survives at Tenos. This is known as the “evening sitting” and is nothing more than a meeting of groups of people after the day’s work is done to listen to the older folk telling stories, which they relate night after night with a gusto that makes them sufficiently exciting to hold the attention of their audience.

The Greeks are very fond of their old customs, and of none more than their ancient dances. These are danced both by the peasants and by the more educated people at the balls in the large towns. In order to preserve these dances at least one or two are performed at the beginning or end of every ball, and in the army and navy only these national dances are permitted.

Birthdays, as we know them here, have little significance in Greece. Their place is taken by what are termed “name days.” Most Greeks are called after some patron saint, and when a saint’s day comes round all people bearing his name take occasion to celebrate. Friends call and offer presents of flowers and cakes just as we receive presents on our birthdays.

It is interesting to know that the many



BOY PATRIOTS OF GREECE PARADE IN HOLIDAY ARRAY

The Greeks are extremely proud of their country and on state holidays form processions that march through the towns singing patriotic songs and waving flags. These lads wear the national costume of Greece—a costume derived from the Albanians. It consists of linen kilt, short sleeveless jacket, white shirt, red cap and shoes adorned with large woolen balls.



RUINS OF ANCIENT CORINTH, which in olden days was the most prosperous and one of the fairest of Greek cities, dot the slopes beneath the rock of the Acrocorinth or citadel. The seven columns that we see in the centre of the photograph are all that remain of the once splendid

temple of Apollo, now surrounded by other ruins. A few miles away there has sprung up a new city of Corinth which, although its trade brings it considerable prosperity, does not enjoy the commercial greatness that belonged to the ancient city visited by St. Paul.

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THE TEMPLE OF APOLLO at Corinth, which we saw in the distance on the page opposite, is the most impressive ruin now standing among the remains of that ancient city. Even these seven battered columns, each of which is carved from a solid block of stone, enable us to imagine

the splendor of the temple as it originally stood. Situated on the narrow isthmus that joins the Peloponnese peninsula to the Greek mainland, ancient Corinth was the most convenient centre in the Mediterranean for trade from the east and the west.



Fowler

HUMBLE TILLER OF THE SOIL OF GREECE WITH HIS WIFE AND HIS DONKEYS

In Greece all the members of a peasant family help with the agricultural work and start very early each morning for the scene of their labors. Implements, food and perhaps one of the younger children are borne by donkeys which the father leads, while the mother, as we can see, carries the baby in a kind of hammock of cloth slung over her back. The Greek peasants, in particular those of Peloponnese in the south, are thrifty and hard-working. Some of them are farmers and others are engaged in sheep-raising or in the sponge-fishing industry.

THE GREEKS OF TO-DAY

customs concerning weddings are quite different from those which exist in this country.

A marriage in Greece is often an elaborate affair. The wedding ceremony generally takes place in the home instead of at a church and, in the country districts, it is often preceded and followed by a long series of formalities, which vary in different parts of the country. For instance, in some districts the bride has to observe various customs with regard to the gathering together of the articles required for her future home, and then she retires to

the house of her parents, pretends she does not want to be married and resists the efforts of her friends to bring her to a more reasonable frame of mind. She maintains this attitude for as long as is the custom of the district, until finally the bridegroom comes with his relatives and carries her away by "force." Even when she arrives in her own home she is obliged to spend several days performing various ceremonies and giving presents to the relatives and friends who throng around her till the proper time arrives for them to leave her alone with her husband.



GREEK HOUSEWIFE ENGAGED AT HER PORTABLE LOOM

Fowler

A considerable amount of cloth is woven by the peasants of Greece from cotton grown in the eastern parts of the country. Their looms are very primitive, but the fabric produced is durable and sufficiently elegant to satisfy the simple taste of the people. The ample headdress of this busy housewife suggests that worn by many Turkish women.



VILLAGERS OF ZEMENON, led by priests, walk slowly homewards over the winding hill path in the calm evening. All the women and children are dressed in their holiday clothes—brightly colored dresses and hoods—and one of the men wears the white fustanella or short

linen kilt of the Greeks. The bearded priests, who are of peasant stock, are permitted to marry. The curious, tall hat with the brim at the top instead of round the head, worn by the one who is second from the right, is part of the conventional garb of the Greek priests.

BOISSONNAS



BOISSONNAS

NEMEAN PEASANTS drive a team of horses and mules yoked together over the wheat to separate the grain from the ears. Behind them are three pillars, all that remain standing of the famous old temple of Zeus, the "ruler of the universe." The peasants can work in peace to-day,

but a story runs that a ferocious lion once ravaged the Nemean valley until it was slain by Hercules, who afterwards wore its skin. In ancient times, famous games were held every two years at Nemea, and athletes came from all over Greece to compete in them.



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FISHERMEN OF THE ANCIENT PORT OF MITYLENE IN A GAILY PAINTED CRAFT

Although there are few remains of its ancient buildings to-day, the town of Mitylene is still a busy port, as it was more than two thousand years ago. Sailing ships still crowd the deep blue waters of its harbor, waiting for cargoes of olives, the most important export. The boat in which

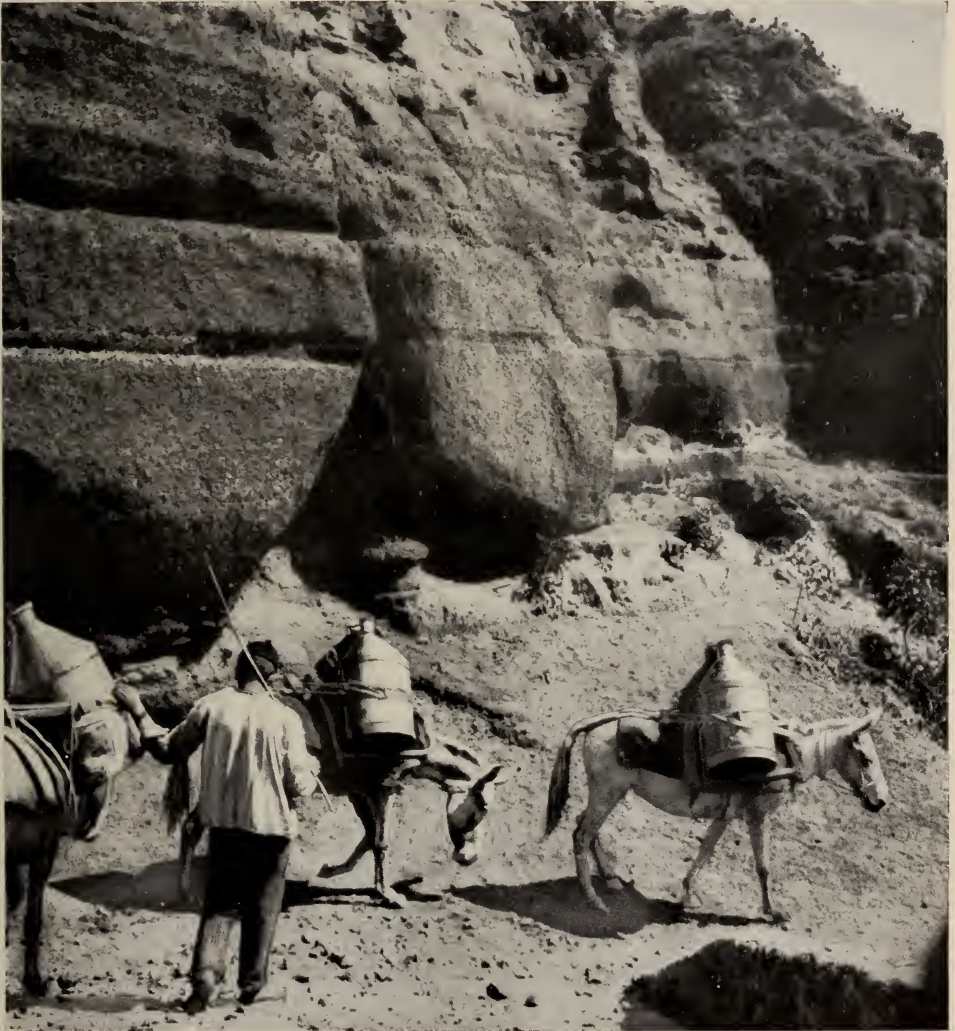
these men stand, with its elaborately carved and painted decorations, is not unlike the ships of long ago. Mitylene, however, prides itself on being a modern town and has a college that is famous throughout Greece. It is situated on the island of Mitylene in the Aegean Sea.

THE GREEKS OF TO-DAY

The position of women in Greece has, in the past, been an inferior one. Women did most of the work but were limited in their freedom and, even among the upper classes, conversed only among themselves. During recent years this has completely changed, and, although they still maintain control of the home, they are more on equality with men. They may enter various professions, and recently they have begun also to practice law in the courts.

In spite of having been a part of the Moslem Turkish Empire for 400 years, the Greeks are Christians but they have many strange customs in connection with their religious festivals. Christmas and New Year's Eve are observed in a quiet manner, but at Epiphany the ceremony of blessing the waters is most unusual. This is especially true at Syra.

The night before the festival boys parade the streets with lanterns, singing



Chichester

DONKEY TRANSPORT ON THE ISLAND OF SANTORIN

Santorin is a lovely island in the archipelago of the Cyclades, off the east coast of Greece. On it are grown olives, corn, cotton and currants, which, owing to the rugged nature of the island, have to be brought to the sea for export on the backs of sturdy donkeys. Olive oil and wine are transported in large containers such as we see here.



POPOFF

MACEDONIAN WOMEN, appareled in the beautiful dress of their district, suggest the barbaric splendor of Asia rather than the costume of the oldest state in Europe. Heavy embroidery in colors and a profusion of gold thread needlework represent many hours of painstaking effort, but what matters it, if the effect is such as these two women have produced.



CROOK

A WEDDING in Macedonia, a district in northern Greece, is an occasion for much festivity. Both the bride and bridegroom wear gay national costumes and, as a usual thing, the bride waits on the guests at the wedding breakfast as though she were a servant. In this case, she has presented the company with an embroidered handkerchief like the one she is carrying.

THE GREEKS OF TO-DAY

religious songs appropriate to the occasion, and early the following morning a service is held in the Church of the Transfiguration. At the conclusion of the service a procession is formed of priests accompanied by men bearing a cross tied with ribbons. They proceed down to the harbor and after the water has been blessed, one of the priests throws the cross into the sea, then numbers of men dive in and struggle for it. The one who secures the cross is regarded as being peculiarly lucky, especially if in the struggle the ribbons have been torn off. A similar ceremony is held at Athens, but, as the cross is only thrown into a reservoir, it naturally lacks the picturesqueness of the scene at Syra.

Easter is a great festival for then besides religious services, there are processions through the streets, houses are illuminated, and in country districts dancing takes place. On Easter Tuesday ancient dances performed by people in national costume are a great feature at Megara, and one of the peculiarities of the festival is that the women decorate themselves with old Turkish coins.

Interesting, indeed, are the monasteries—the Meteora in Thessaly, shown on page 3, and those at Mount Athos occupying the eastern prong of the Chalcidice Peninsula. Women and even female animals are not allowed there, and the monks (numbering over 5,000) manage the affairs of the community so efficiently that they have been granted an autonomous government.

We have often heard people describe a place as being “a perfect Arcadia,” by which they meant, of course, that it was extremely lovely and quite unspoiled by man. Yet Arcadia is composed of rugged mountains, gloomy defiles and has a severe climate. This is how it came about.

The worship of the god Pan began in Arcadia, and from the hymn which was composed to him we learn that the piping and dancing, the nymphs and rustic gods and the country scene were really connected with their pagan ceremonies. It would appear, then, that the stern mountaineers of Arcadia, who had to fight hard for their living, imagined this beautiful land, and in their worship of Pan sang about the Arcadia for which they longed.

GREECE: FACTS AND FIGURES

THE COUNTRY

A peninsula lying south of the Balkan States; bounded on the north by Albania, Yugoslavia and Bulgaria, on the east by Turkey and the Ægean Sea, on the south by the Mediterranean Sea and on the west by the Ionian Sea. It includes about 220 islands, the largest of which is Crete. The total area is 49,022 square miles and the population (1928 census) is 6,204,684 (including about 1,500,000 refugees transferred from Turkey by the League of Nations).

GOVERNMENT AND CONSTITUTION

Since 1924, Greece has been a republic. A new constitution published in 1927 provides for a Parliament elected by direct universal suffrage and for a second house (Senate) of 120 members elected partly by the people, partly by Parliament and Senate in common meeting, and partly by the different professions.

COMMERCE AND INDUSTRIES

Agriculture is the chief industry and the land is largely in the hands of peasant proprietors. The total area, only one-fifth cultivable, is covered with mountains and occupied by lakes and wastelands. The chief crops are tobacco, currants, wheat, corn, barley, oats, olives, grapes, figs and cotton. The leading

industrial products are flour, olive oil, textiles, cigarettes, leather, machinery, chemicals and building material. Mineral deposits include lead, salt, lignite, emery and crude magnesite. The chief exports are tobacco, currants, wine and raisins, and the imports are cotton goods, woollens, coal, iron and steel and machinery.

COMMUNICATIONS

There are 1,940 miles of railway. A canal 4 miles in length has been cut across the Isthmus of Corinth. Telegraph lines are 11,527 miles in length; telephone lines, 3,646 miles.

RELIGION AND EDUCATION

Greek Orthodox is the state religion but liberty is granted other sects. Education is compulsory between 7 and 12 years but attendance is not well enforced in the country. There are trade, agricultural and technical schools. Athens is well supplied with schools and has two universities (National University and Capodistria), an American College, and special schools. The Ministry of Education has charge of the Service of Antiquities.

CHIEF TOWNS

Athens, the capital, 452,919; Piræus, 251,328; Salonica, 236,524; Patras, 61,278; Cavalla, 49,980; Volos, 41,706.

WHERE BEAUTY REIGNS IN RUINS

Athens and Its Vestiges of a Glorious Past

In ancient times Athens was the most famous of the cities of Greece. To-day it is the capital of the modern state that bears the ancient name of Greece, but its glory lies mainly in the past. From the marble ruins of the Parthenon, which crowns the Acropolis hill, we look down upon the buildings of the modern city and sigh for the beauty that has been lost to the world in the destruction of the ancient buildings of Athens. Yet lovers of art and students of history will find in the city a source of endless joy. Even the ordinary visitor can hardly fail to be fascinated by this pleasant city and its fine situation, which has been said to rival that of Naples.

WE could, if we so desired, approach Athens by train. We should jolt into a vast modern station at the end of our journey in so commonplace a manner that it would be exceedingly difficult to believe ourselves actually in the famous city whose history is as glorious as that of the greatest empire. But let us rather make part of the journey in a steamer, which we shall imagine is now churning through the bright blue waters of the Saronic Gulf. We pass a tiny green islet crowned with the ruins of an ancient temple. Beyond is Mount Hymettus whence, long ago, honey was brought to the Athenian market—honey so fragrant that poets wrote in praise of it.

Let us keep our eyes fixed on the land for presently we see in the distance, across dull green trees, the ivory-tinted pillars of the Parthenon standing on the huge flat rock of the Acropolis. At its base are the white buildings of the modern city of Athens. Before long, our ship is in the harbor of the Piræus, the port of Athens, and we are ready to disembark.

Much that we see is modern and familiar. There are steamboats and tugs, wharves and warehouses, for the Piræus is itself a large and bustling town. Many of the ships moored to the quays are small, gaudily painted boats with large sails. These remind us that, in about 500 B.C., ships of much the same type traded with the Piræus, for even at that time it was the port of Athens.

But we cannot delay any longer by the waterside, for a train is waiting to take us to Athens—a distance of about five miles.

In the ancient days, these two cities were connected by massive walls, 16 feet wide and 30 feet high, running along each side of the road. Portions of them could now be seen if we were to go by motor or carriage along the beautiful boulevard lined with pepper trees, but if we did so we might be smothered in the dust that lies thick everywhere. Before we have been many days in Athens we shall have had enough experience of dust, and shall realize why there are so many prosperous bootblacks plying their trade in the streets.

The modern Athenians are not very different in appearance from the inhabitants of any other great city of western or southern Europe. Their clothes are lighter, of course, and their hats are generally broad-brimmed. But the short, voluminous kilts that constitute the Greek national dress (see page 42) are not commonly worn by the Athenian men, except perhaps on feast days and by some soldiers, for whom they are part of the regimental uniform. A fez may be seen occasionally and serves to remind us that we are on the threshold of the Near East. So do the many street merchants who try to sell us sweetmeats, flowers and an endless variety of cheap wares.

This Oriental atmosphere is especially noticeable in the meaner streets. Here we may see tinsmiths, cobblers and blacksmiths at work in their booths or in the open air. Cookshops abound, and we see that the food is often prepared in the streets. These establishments are very popular, and when a Greek from some country district visits Athens, he does not



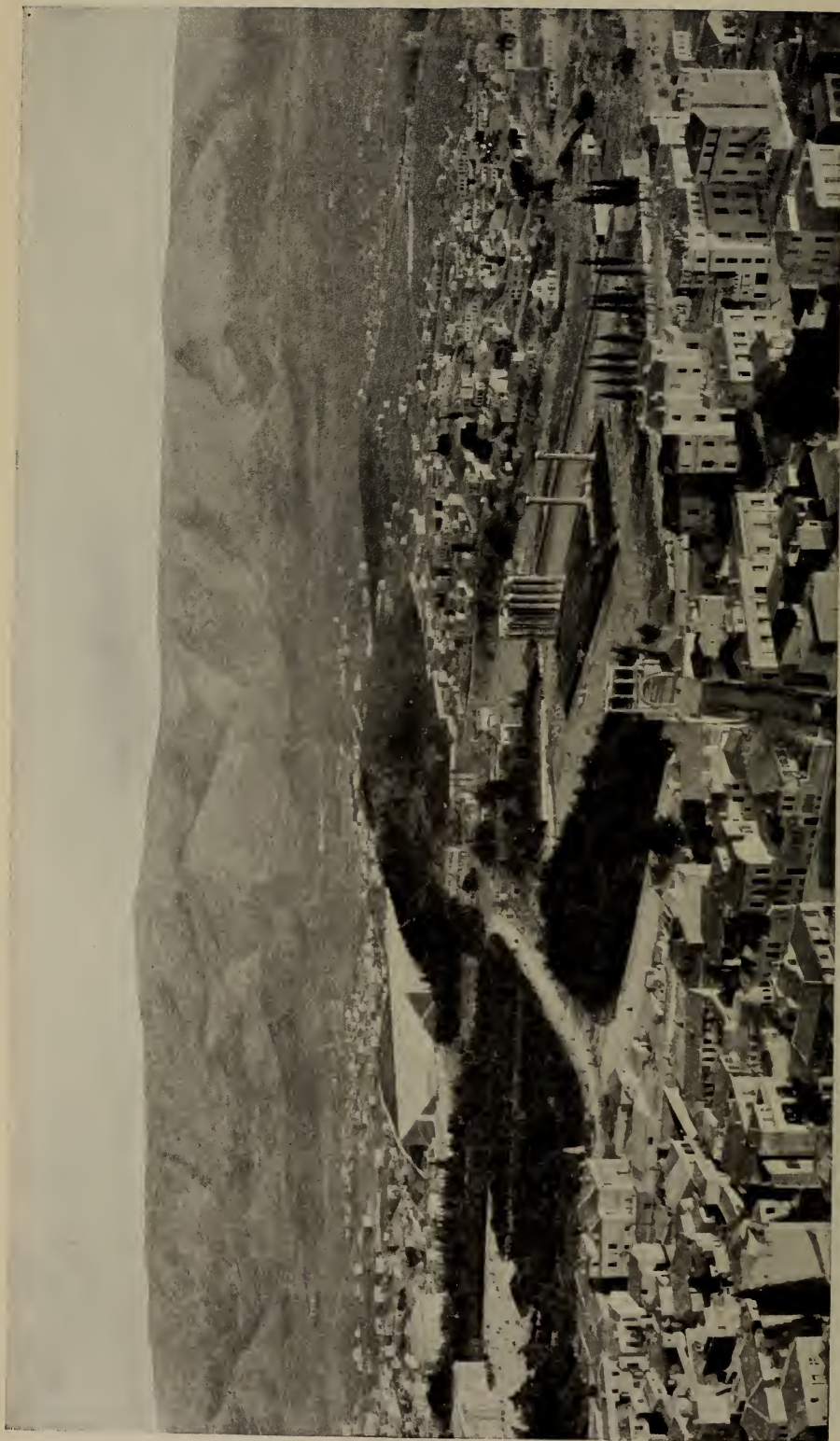
© E. N. A.

HADRIAN'S ARCH stands close to Amalia Boulevard and was built by the Roman Emperor Hadrian, who did much to beautify Athens. He added a new quarter to the city which was named Hadrianapolis (City of Hadrian) and at the entrance stood this arch. The second story or "attica" was formerly filled with thin marble slabs which have long since disappeared.



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GRACEFUL FIGURES support the roof of a portico on the south wall of the Erechtheum, a building constructed in the 5th century before Christ, which contained among other things the shrine of the guardian goddess of Athens—Athena Polias. The Erechtheum has since been put to many and varied uses, including a Christian church and a Turkish harem.



SOUTHEASTERN QUARTER OF ATHENS SPREAD OUT AT THE FOOT OF THE ACROPOLIS

Rittener

In the centre foreground is a street leading to the Arch of Hadrian, beyond which we can see the temple of the Olympian Zeus. Fifteen splendid marble columns standing and the one on the ground are all that remains of this temple which was erected in honor of the god, Zeus,

probably about 550 B.C. Beyond the temple is Mount Ardetus, 430 feet in height, and behind its shoulder appears a portion of the huge Stadium. To the extreme left is a part of the modern Zappeion Exhibition building looking out on public gardens.



ENTRANCE TO THE MAGNIFICENT STADIUM AT ATHENS

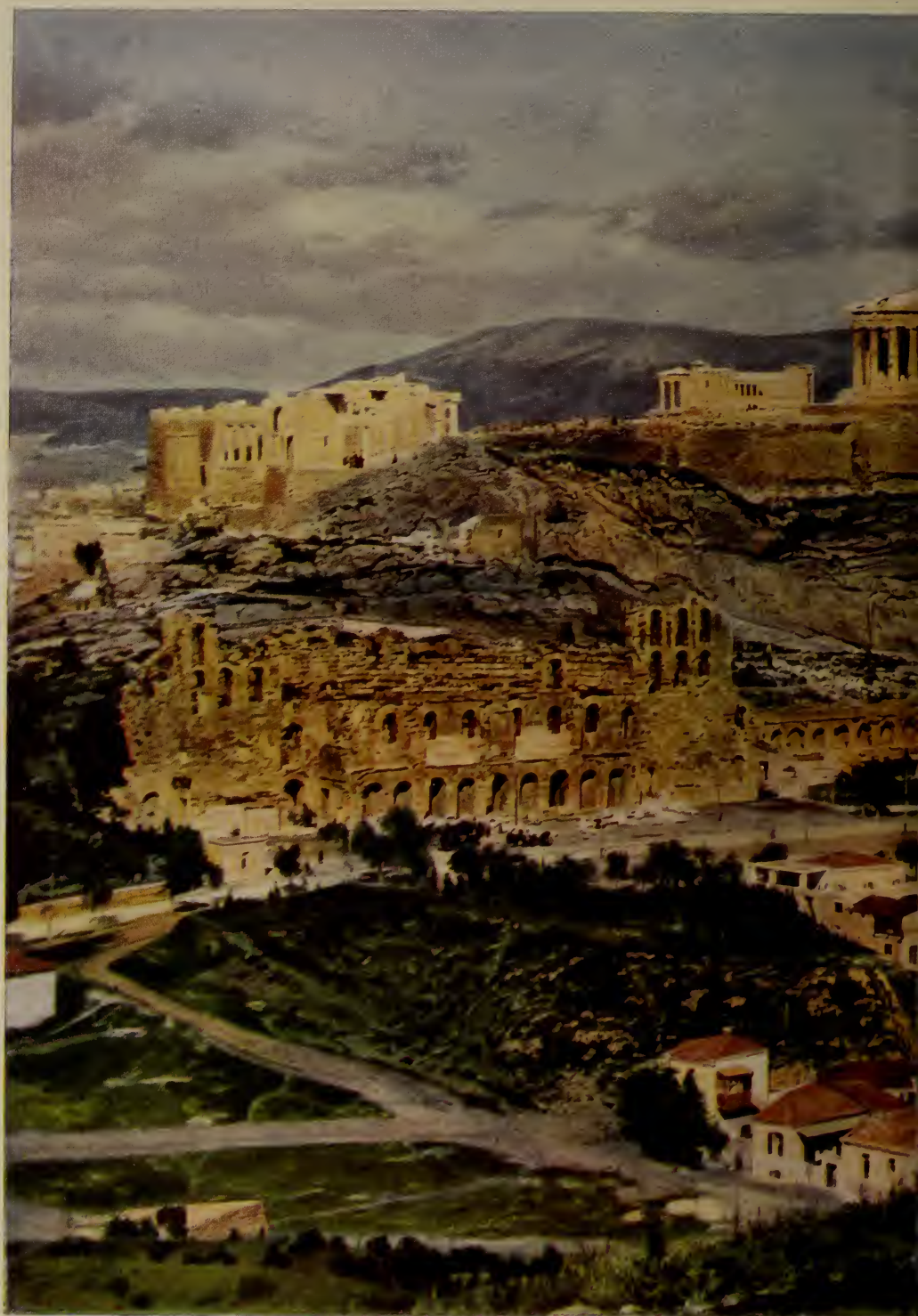
At the foot of Mount Ardettus is the huge Stadium which was originally built by Herodes Atticus. It was restored in white marble for the Olympic Games of 1896. Sports and gymnastic displays are frequently held here which proves that modern Athenians, like the citizens of old, are aware of the value of physical fitness in the youth of the nation.



Pictures © E. N. A.

FORMER MOSQUE SITUATED IN THE STREET OF THE COBBLERS

Athens was captured by the Turks in 1458, and this mosque is a relic of Moslem domination in Greece. It is now used as a museum. The building was erected in the eighteenth century and a column was removed from the temple of Zeus to aid its construction. The Turks even used the Parthenon as a mosque and added a minaret to it.

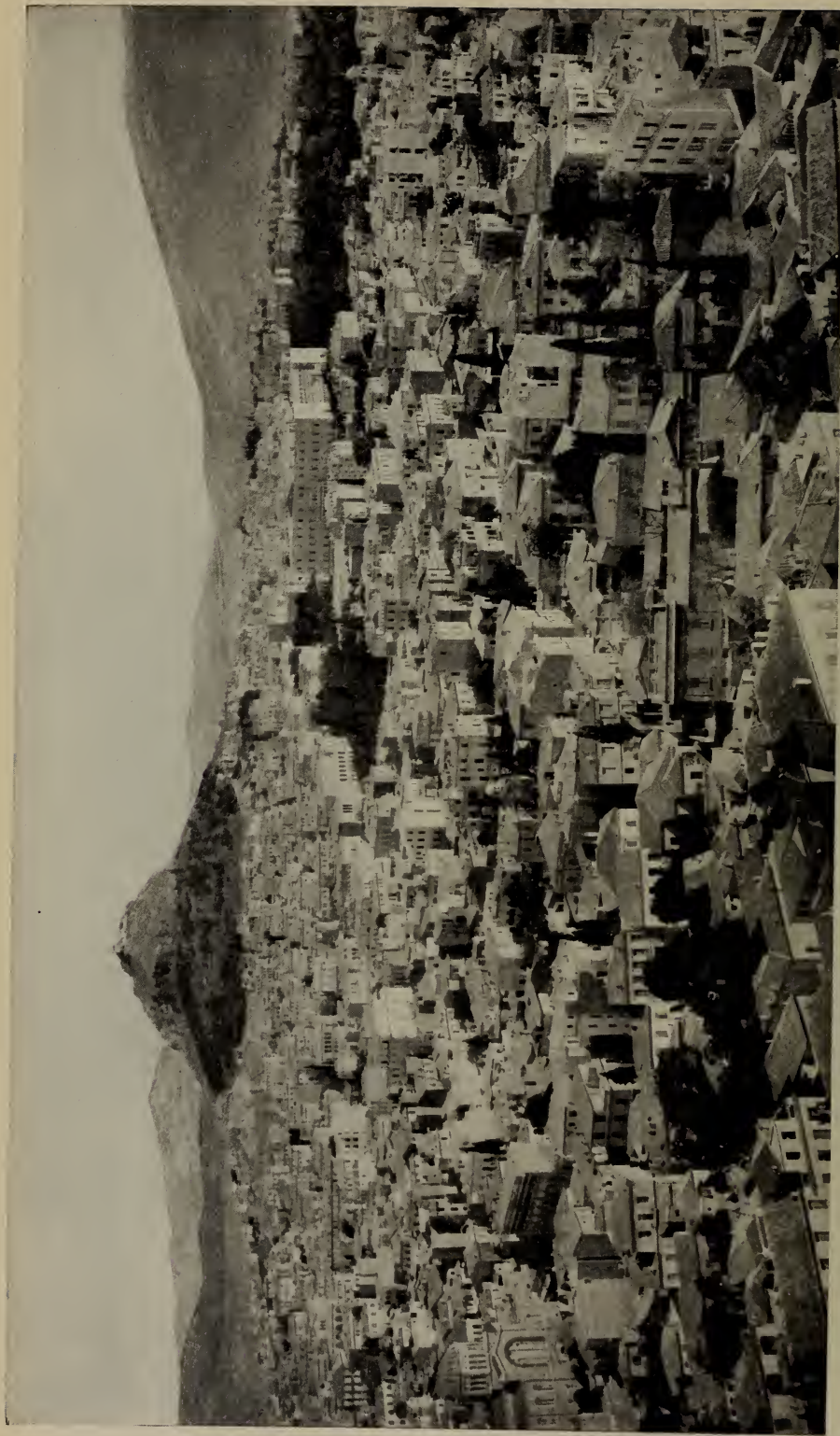


THE ACROPOLIS, or Citadel Hill, dominating the surrounding plain made an ideal spot to the early Greeks for building temples to their deities. In the centre background is the Parthenon, dedicated to Athena with Mount Lycabettus at its right, while to the left is the Temple of Erechtheus. Farther to the left is the Propylaea, which was the ceremonial approach



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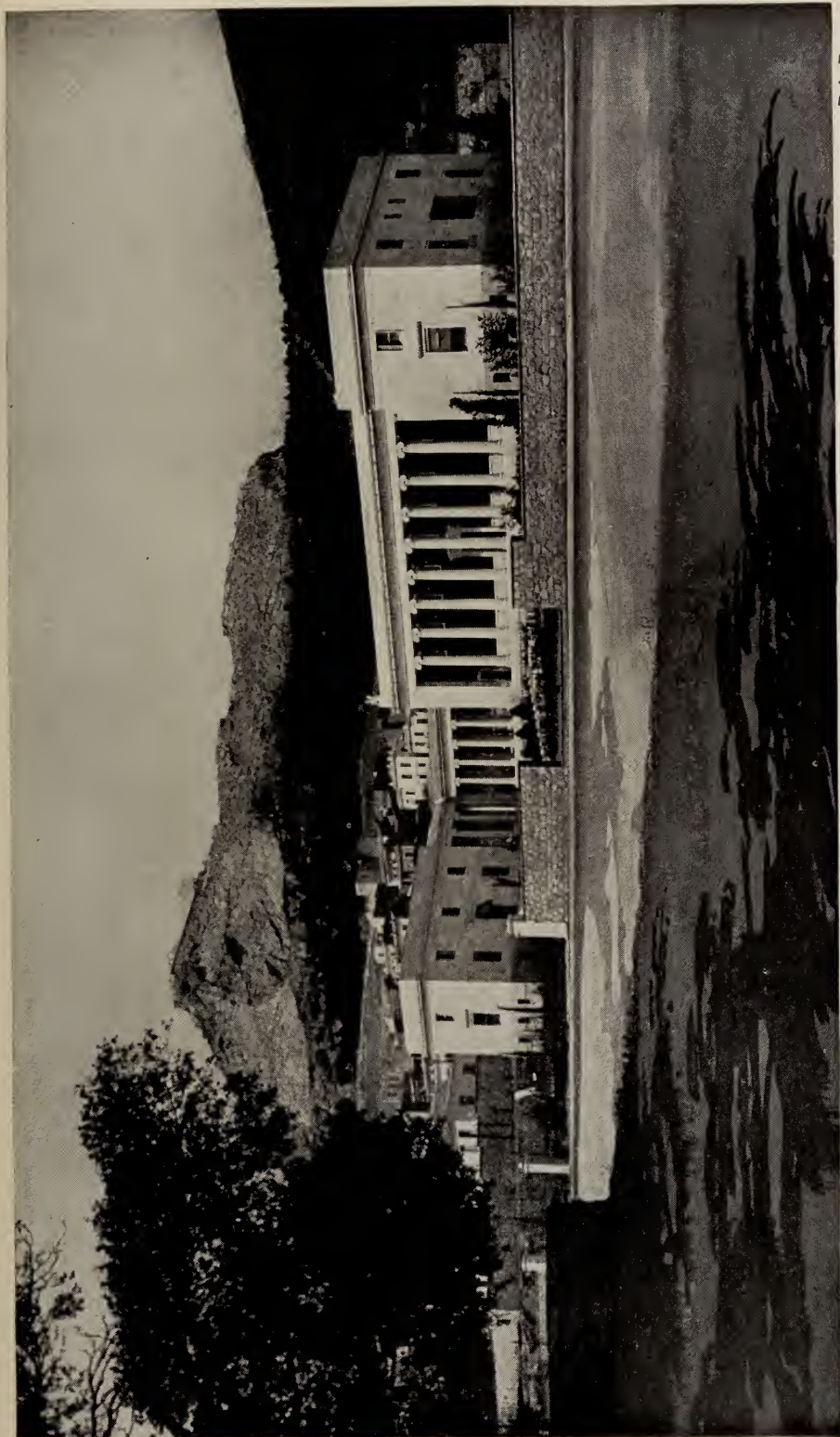
to these temples. Beneath the Acropolis are the ruins of the Odeum, or Concert Hall, where Athenian playgoers gathered to witness dramatic performances. In the building, erected by Herodes Atticus, a wealthy Athenian, the seats rose in semi-circles up the side of the Acropolis, giving accommodation to 5,000 spectators.



LOOKING ACROSS ATHENS FROM THE FOOT OF THE ATTIC PLAIN, SURROUNDED BY A RAMPART OF MOUNTAINS, GAVE ATHENS PROTECTION FROM HER ENEMIES AND FAVORED THE GROWTH OF A POWERFUL STATE SUCH AS IT LATER BECAME. EARLY IN THE 19TH CENTURY, BECAUSE OF MANY ADVERSITIES, IT WAS ONLY A SMALL TOWN, BUT TO-DAY ATHENS IS THE CAPITAL

of Greece and is steadily growing in size and importance. Its white marble buildings—for marble is obtained from the near-by mountains—are spread around the base of the Acropolis and Mount Lycabettus opposite. On the summit of Mount Lycabettus is the chapel of St. George.

Rittner



Drix Duryea

GENNADIUS LIBRARY, A MODERN BUILDING OF ANCIENT DESIGN

At the foot of Mount Lycabettus and facing Spencippus Street is the new library of the American School for Classical Studies at Athens. The ground on which this beautiful building was erected was given by the Greek government, and the building itself, completed in 1926, was

made possible by contributions from America. Within, there is a valuable collection of rare manuscripts relating to the Byzantine Empire and ancient and modern Greece which was given to the school by Dr. and Mrs. Johannes Gennadius, for whom it has been named.



THE PROPYLÆA, viewed from the northwest, seem to command the Acropolis. On the right, standing on a bastion flanking these imposing and stately ruins, is the temple of Athena Nike. Its date is uncertain but it was reconstructed in 1835 with the fragments of the original

building. Like the Propylæa it is of Pentelic marble, and the sculptured frieze depicts a council of the gods. The Propylæa were begun in 437 B. C. on the foundations of an older gateway and are composed of a series of vestibules and doorways, which gave entrance to the Acropolis.

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AROUND THE PARTHENON, lie shattered columns and weather-worn stones, each of which could tell a romantic story of the vanished glory of ancient Athens. In the central aisle of the Parthenon is a space paved with dark-colored stone, on which formerly stood a famous gold and ivory statue of Athena of colossal proportions, probably designed by Phidias.

WHERE BEAUTY REIGNS IN RUINS

usually stay at a hotel, but at a rooming house that supplies him only with sleeping accommodation, for he prefers to buy his meals at the eating place that looks the most attractive.

In the more prosperous districts there are splendid stores and handsome offices, apartments and mansions. The streets are lined with trees unfamiliar to us, and there is an abundance of excellent cafés. To them the Athenians flock to discuss the latest political news and to argue interminably over affairs of state. It is this love of arguing and freedom of speech that has much to do with the political unrest in Greece.

As might be expected in a city so full of remains of the past, there are exceedingly interesting collections of antiquities in Athens. Many glorious works of art are to be seen in the Acropolis Museum, which has a collection of sculptures found

on the Acropolis, and the National Archaeological Museum is a vast treasure-house of all that throws light upon the ancient history of Greece. These ancient monuments are kept in repair by a special department of the Greek government while institutions supported by the French, Americans, British, Italians, Germans and Austrians aid in archaeological research so that we are coming to know more and more about the ancient Greeks and their culture.

It must not be thought that where learning is concerned Athens is always looking back to vanished glories. It is not only the capital of Greece and the seat of government, but it is also the national centre of education. Two Greek universities and the American College provide for advanced education and there are numerous schools for special training. A walk along University Street will soon



© Keystone

THE THESEUM ON THE WEST OF THE OLD MARKET PLACE

One of the remains of the ancient Greek world is this temple which stood on the west of the old Athenian market place or Agora. It has come to be known as the Theseum because some of its sculptures illustrate exploits of Theseus. During the Middle Ages it was used as a church, which explains its excellent state of preservation.



RUINS OF THE TREASURY OF THE ATHENIANS AT DELPHI

At the foot of Mount Parnassus are the splendid ruins of Delphi, the holy city of Apollo. In ancient times the important Greek states had treasuries here, in which were kept their offerings to the god. The Treasury of the Athenians, originally built by them from their spoils won at the Battle of Marathon, was recently found in ruins, but has been restored.

convince us that the modern Athenians have a love for culture and are certainly progressive.

Their good taste, too, is shown in the architecture of the Academy of Science—a really noble building of classical plan, faced with gleaming white Pentelic marble such as was used in the ancient buildings. This institution does all in its power to encourage scientific studies in Greece. Another imposing building, constructed on the same lines, is the well-equipped National Library which has a very fine reading-room. Very different in outward appearance, however, is the University, which is gaudy in the bright sunlight and not at all in harmony with its surroundings.

Some of the schoolboys are educated for the Church, and these we easily recognize, for they look very like young monks. Their hair is long but is usually bunched under their hats.

As we stroll past the schools and colleges of modern Athens, we remember

that the city was famous for its learning more than four hundred years before Christ. Here the great philosopher, Socrates, taught. Here, too, his most famous pupil, Plato, also a teacher of philosophy and one of the most profound thinkers that the world has known, established his school, the Academy, early in the fourth century B.C.

But the history of Athens is not altogether a record of peace and the advance of enlightenment. Time has not been the only destroyer of the splendors of ancient days. The Persians took and sacked the city in 479 B.C., but they were driven out, never to return to Greek soil. As a protection from further invasions, the Athenians built strong walls about the city and then proceeded to construct new buildings. Many of the fine temples, which we can see in ruins to-day, were erected. Pericles was then the head of the Athenian state and this period (445 B.C. to 431 B.C.) has come to be known as the Golden Age, for he did all in his power to make Athens



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FROM THE PARTHENON, the Temple of Athena, which is situated upon the summit of the Acropolis, we can look down upon modern Athens. The temple was built between 447 and 438 B. C., and is the most perfect monument of ancient Greek art. It remained almost intact until 1687, when it was seriously damaged by the explosion of a powder magazine.

the intellectual leader of the city-states. The other states were jealous and this brought about the Peloponnesian Wars which resulted in the defeat of Athens. Although Athens was occupied by the Romans after their conquest of Greece in 146 B.C., they did not prove destructive. It was after the capture of the city by the Turks in 1458 that most damage was done, much of it, regrettably, by Greek guns. In 1833, when Athens became the capital of united Greece it was little more than a hamlet standing amid glorious ruins. Despite all that has been done in modern times to make Athens a great city, these remains are still its most impressive feature. Let us climb the Acropolis to the Parthenon, a ruined temple of the goddess Athena. We can easily imagine how majestic it must have been when it was unstained by the weather and gleamed with painted decorations, when all its carvings were perfect and its pillars of marble were white and unchipped and when, above all, the huge ivory and gold statue of the goddess stood in its place.

Marvels of Artistic Craftsmanship

But the statue is gone. Much of the sculpture has been broken or removed to museums, and the pillars have suffered from bombardments. Yet even to-day the plan of the building, the height and symmetry of its columns and the power and beauty of such of its reliefs as remain, convey an impression of incomparable magnificence. It is a most inspiring illustration of the spirit of ancient Athens.

The Parthenon was the holiest shrine in the city, but not by any means the only splendid one. On the Acropolis are also the remains of the Erechtheum, a very wonderful temple containing beautiful statuary; and to the south of the Propylæa, which was the ceremonial approach to the Acropolis, is an exquisite ruined temple to Athena Nike.

From the hill we can see the Theseum, which is probably the best preserved ancient temple in all Greece. Its form shows that the Theseum was planned by an architect of great genius whose every thought was concentrated upon making

the building a masterpiece of art. Great sculptors executed the vivid carvings that adorn it, and each one of the craftsmen, too, who labored on its marble pillars, now shining like gold in the sunlight, must have been something of an artist. Altogether, if we are willing to learn, the Theseum can teach us more about Greek art in a day than all the textbooks that were ever written, for it is the result of an endeavor to erect a temple whose every detail should be ideally beautiful.

Remains That Tell of Greek Life

From the Acropolis we also notice the fifteen tall columns of the temple of the Olympian Zeus that are still standing. It is later in date than the Parthenon or the Theseum, which are almost contemporary, and it was one of the largest Greek temples ever built. According to a legend, it stands on the spot where the waters of the Flood disappeared into the earth.

Other remains tell us something of the different aspects of ancient Athenian life. There is the Stadium, for example, in which athletic contests were held. It is interesting to remember that it was here that the Olympic games were held four years before the Great War. But, however popular the sports in the Stadium might be with the people of Athens, they were not nearly so important as the performances in the theatres.

Two Theatres of Ancient Athens

The modern Athenian, like most other people, goes to see plays mainly for amusement; in ancient Athens, however, as in all Greek states, the drama had a religious significance. Plays were acted in honor of the god Dionysus, and this explains why the greatest theatre of ancient Athens is named the Dionysiac.

It lies at the base of the Acropolis and we can still survey the ruined stage and vast, semicircular "orchestra" from one of the many tiers of seats, although these date from Roman times. They are of limestone—except the seats of honor, which are of marble, richly carved. Here throngs of eager citizens watched the famous tragedies of Æschylus, Sophocles



MODERN ATHENIAN BEFORE THE ANCIENT ARCH OF HADRIAN

Knox

Dressed in the gorgeous national costume of the Greeks, this Athenian poses before the arch that has seen Athens decline from its former greatness. The citizens of Athens are intensely proud of their city and maintain that in beauty of situation it rivals Naples, with its famous bay. They like also to think themselves descendants of the ancient Greeks.



© E. N. A.

STURDY SOLDIERS OF GREECE IN THEIR QUAINT UNIFORMS

The Greek army tries to maintain the reputation for bravery won by the heroic soldiers of ancient Greece. These two infantrymen in their tunic-kilts, who stand on old weather-beaten stones that may have been trod by the warriors (Hoplites) of long ago, are certainly splendid types of manhood. Every Greek must serve in the army for at least two years.

WHERE BEAUTY REIGNS IN RUINS

and Euripides, now enjoyed throughout the civilized world, when they were performed for the first time. We may visit another immense theatre, too, the marble-built Odeum. This was erected at a much later period (160 A.D.) by a wealthy friend of Hadrian, Herodes Atticus, in memory of his wife.

As we walk about the city we pass the Tower of the Winds, where observations of the weather were made in ancient days. Not far away is the site of the Inner Kerameikos, or Agora, where Athenian municipal affairs and much business were transacted. Beyond it, again, is the Street of the Tombs, once lined from end to end

with monuments to the dead. Some magnificent examples still stand to-day, but alas! how few. Here we will leave Athens with the thought that if these commemorate private individuals, the city itself might be considered as one vast monument commemorating all the forgotten Athenians, by whose aid so much beauty was created. Modern Athens, with a situation that rivals even that of Naples on its famous bay, is truly charming. We cannot fail to enjoy, too, the unaffected manners and real hospitality of the true Athenian, but when we think of this Greek city it is to the wonderful Athens of old and to its people that our thoughts turn.



Chichester

ROASTING MUTTON ALONG A STREET IN ATHENS

Roast mutton is one of the favorite dishes of the Greeks, and, as we walk through the streets of Athens, we may sometimes see joints being cooked in the open air. Cafés are very numerous and seem to be crowded at all hours of the day and night. The men meet their friends there to argue interminably and heatedly about politics.

ALBANIA AND ITS MOUNTAINEERS

The Land of the Shküpetars, or Eagle People

Probably less is known of Albania than of any other country in Europe, though this small backward country is the home of the oldest people of the Balkan Peninsula. In spite of many centuries under foreign domination, they have preserved a feeling of race consciousness and also language and customs quite different from the people in the neighboring countries. To-day, Albania, as an independent nation, is trying to work out a future for herself, but she is hampered by internal strife, principally blood feuds, and by the fact that her people are not sure whether they want a republic or a monarchy. In this chapter, we shall read of the Albanian people and of their country which is so badly in need of development.

SUPPOSE we plan to take a trip to Albania—the little slice of country that occupies a portion of the territory along the eastern coast of the Adriatic Sea. We shall find it interesting especially if we like to explore places little known, for Albania is not a mecca for tourists. Lack of railroads, lack of conveniences and the many mountain feuds scarcely make it attractive to those bent on sight-seeing, but we shall suppose that its difficulties make it all the more alluring to us and we set sail from Italy across the blue Adriatic.

Albania, or Shküpenia, as the map will show us, is an oblong country with many rugged mountains, especially in the northern part. Some of the peaks of the Prokletia, or Accursed Mountains, reach over 7,000 feet in height, and the scenery is equal in beauty to any in Europe. These, as well as the mountains of the east, form a natural frontier between Albania and its neighbors, Yugoslavia and Greece. There are mountains, too, in the south, though not so high or so continuous as those of the north. In the centre is a plain, while the coast is bare and rocky alternating with marshy plains. Rivers, few in number, rise in the mountains and flow toward the sea, but of these the only one navigable is the Boyana (or Bojana) which connects Lake Scutari with the Adriatic.

Dividing Albania almost in two parts is the river Shqumb which seems to separate it also in climate and people. North of it, the winters are colder and the land less cultivable. The people have become

hardier, sterner, and different in temperament from those in the south. They call



COUNTRY HOUSE BUILT FOR DEFENSE

Albania has ever been a land of brigands, and these and the inconveniences of the family feud have made it necessary that remote houses among the hills shall resemble fortresses.

themselves Ghegs. The climate of southern Albania resembles that of the south of Italy, and the people living there, called Tosks, are lively, talkative and affable. These people differ too in the manner of dress for the Tosks still wear the fusta-

ALBANIA AND ITS MOUNTAINEERS



THE JAGGED CONTOURS OF ALBANIA

nella, or pleated white linen skirt, while the Ghegs usually wear trousers. Both, however, are seen wearing the Moslem fez.

The harbors of Albania and even the roads are undeveloped and, although the present government sees the great need for bettering them, the nature of the country and the backwardness of the people are hardly conducive to rapid improvement. There is only one short railroad. One usually travels on donkey-back or horseback, when in Albania, but where the roads permit, one may be so fortunate as to go by automobile.

It is, indeed, strange that the Albanians, or Eagle People, as they like to call them-

selves, should be more backward than any other Europeans, for they are one of the oldest peoples on that continent. So early was their beginning that history and even legend does not tell when they arrived in the Balkan Peninsula. They are thought to be descendants of the earliest Aryan immigrants whom the ancient Greeks described as barbarous since they were non-Hellenic. They were a tribal people, and the succession of invaders who swept over the land subdued some, while other tribes, taking protection in the mountains, were able to resist.

This territory was part of the Roman Empire when in the fourth century A.D. that great empire was divided. Albania was then assigned to the Eastern or Byzantine Empire, the capital of which was in far-away Constantinople. There followed a period of invasions during which Goths, Slavs, Bulgars and Sicilians came but left few marks of their influence. Through it all, the Albanian people have remained Albanians and have retained their own language, customs and manners. In the fifteenth century, there was a brief period of native rule under Scanderbeg (George Castriota) who became lord of Albania and who to this day is their national

hero. When he died, there was no one to take his place, and his country was bequeathed to the Venetians who, it was hoped, would hold back the Turks then pushing further and further into Europe. The Venetians failed. Albania was conquered by the Turks and was held until 1912 as a province of the Ottoman Empire. Because of its distance from Constantinople and the fact that most of the people accepted (at least in name) the Mohammedan religion, Turkey paid little attention to the Albanians. As a mark of favor, many of them were taken into the Turkish army and a few of them, such as Mehemet Ali who became famous as a



WATCH PARTY AMONG ALBANIA'S BROKEN CRAGS

Albania's mountaineers match their hard and rugged countryside. Here an armed party watches for some foe believed to be penetrating their own particular valley. A report echoing among the rocks will be all that tells of yet another victim of the blood feud. This photograph shows how the scanty vegetation manages to cling precariously to the unkindly soil.



TOSKS ON THE WAY TO FRATERNIZE WITH GHEGS

The Tosks, or southern clansmen, are distinguished by the fez from Greek Albanians and by the fustanella, or pleated white linen skirt, from the trousered northerner. Roadless highlands have separated the Tosks of the south and the Ghegs of the north of Albania for ages, and they have become as different in temperament as they are in dress.



NEW "RANGERS" OF THE OLDEST OF HIGHLANDS

The southern tribes, broken by Moslems, were reduced to feudal state under strong-handed lords. When their chiefs were not warring, which was not often, order prevailed. Now some of the best fighting-men form a company somewhat like the Texas Rangers who maintained order for many years along the border between Mexico and the United States.

ALBANIA AND ITS MOUNTAINEERS

viceroy of Egypt, made places for themselves in the history of Turkey or of Turkey's vast dominions.

During this period of Turkish domination the people were slowly developing a national feeling which did not make itself felt very strongly until the whole northern part of the country blazed out in revolt. For three years, from 1909-12, they fought for their freedom, and finally proclaimed their independence. They were recognized by the European powers. Having no outstanding person for a ruler, the place was offered to Prince William of Wied who had held his regal position for

a short time only when the World War broke out and he was forced to take refuge in another country. Albania, then, with no one at its head, fell into a state of anarchy, and at the same time several contending armies were making use of the land as a battleground. The Albanians fought on both sides with equal enthusiasm, for they were concerned more with the actual fighting than with the interests involved. The end of the war saw them with an independent country but it also saw their land desolated. The process of reconstructing their villages and endeavoring to make the soil produce sufficient food



Popoff

TURKISH TROUSERS ARE USEFUL TO THE GIRL WHO RIDES

Not all of the Albanians live in Albania. There are numbers in Greece, in southern Italy, in Sicily and some in the territory which now falls within the boundaries of Albania's neighboring country, Yugoslavia. The latter country is the home of this girl, who has adopted the costume and perhaps the religion of the women of Turkey.



CROWNED SHEPHERDESS AND HER STRAW-BUILT HUT

By her face wrappings, she seems a Moslem girl but perhaps she is a Christian and can explain it as a defense against evil spirits. She has already earned a silver crown and belt jewelry but her outfit is not complete until her toque is covered with silver coins. In any case, she can soon be purchased for marriage by one of her tribesmen.



Gregorius Brown

THE OPEN SPIKED OX-WAGON OF THE MOUNTAINS

In the roadless highlands of northern Albania these huge-wheeled ox-carts are the farmer's alternative to the pack-horse. Outside a few large towns they were, until lately, the only kind of carriage. The huge wheels and boardless, massive framework survive on tracks on which no ordinary cart could live for long. The stakes are useful for carrying hay.

for their needs is occupying them even to-day.

The people have never produced quantities of food. In fact, each family usually looks after its own needs, as most of them are engaged in agriculture of a primitive sort. It is the women who do most of the work, such as getting the firewood, carrying water, weaving, cooking and taking the small surplus to market.

The regard for women is higher than in any other Mohammedan country. A woman is safe in every way from the clans with which her family may be at feud, and safety is even accorded a man who may be accompanying her. In the country districts they often go unveiled, and some of them are very good to look upon. They are also much brighter and quicker witted than most Moslem women. Those who can afford it adorn themselves with embroidery and gold braid. Their

apparel, similar to that of women in all Mohammedan countries, consists of pantaloons (of silk if possible), which are gathered in at the ankles with gold-embroidered ankle bands. With these is worn a blouse made with wide flowing sleeves, and this costume is further embellished by a jacket or bolero richly embroidered in gold thread and studded with imitation stones. Some of the embroidery which comes from Albania is very fine. In fact, the royal robes of the king of Montenegro were made in Albania.

A marriage in Albania is an interesting event. Children are betrothed when very young and marry as early as thirteen years. On the day of the wedding the bride, in apparent protest, is taken screaming and struggling from her father's house, and is carried by her brothers to the husband's family, who come to meet them at a place between the lands of the two tribes.



M. Edith Durlau

IN THE MARKET PLACE OF VALONA, THE OLD-WORLD ALBANIAN CITY OF ITALIAN DESIRE

Valona, chief of Albania's seaports, lies about a mile and a half from the open sea on the shore of a bay of the same name. There is a good island-guarded harbor which would be excellent if dredged and equipped for steamships. During the World War, it was occupied by the Austrians

and one can see evidences of their influence, but most of all one is impressed by the fact that Italian is largely spoken here. Corn, olive oil, wool and acorns, used for tanning purposes, are sold in the market place. Valona, or Avlona, as it is sometimes called, has about 6,500 inhabitants.

ALBANIA AND ITS MOUNTAINEERS

It is not the custom for two people within the tribe to marry. On arriving at her husband's house, she takes a place in the corner and stands for three days and nights with her hands folded on her breast, her eyes downcast and without food or drink. In this way, the bride is a suppliant for the gift of fire, of life and of the mystery that continues the race. For six months, she must obey the commands of her elders and speak only when addressed and then some day when it is convenient she and her husband will go to the priest to be married.

A birth is none the less interesting for some ancient customs are still in use—customs that may be two thousand years old. When a child is born, cakes made of a mixture of flour, water and olive oil are fried and sent to the relatives and friends. Then etiquette requires that the relatives must call within three days. On the third day a banquet is given and pres-

ents are brought to the mother. According to a legend, on the third night after the child is born, three fairies appear carrying with them the skein of fate. The first spins the thread, the second measures it off on the spinning-wheel and the third cuts the thread with the scissors. Thus the destiny of the child is determined.

Due to the influence of the Turks, many of the Albanians, as we have said, became Moslems. Now about two-thirds of them call themselves Moslems, although they are not very strict about their religion, and have a tolerance for the Christians, as the Christians have for them, that is not found elsewhere—certainly not in the Near East. One will find the Christians using a prayer rug, and Moslems observing Roman Catholic feast days. But the Albanian is first of all an Albanian and no religion interferes with his own standard of right and wrong. Taking revenge when revenge is due is a matter of necessity to an Albanian,



HISTORIC DURAZZO AND HER GIFT FROM OLD ROME

Captured by the Austrians during the World War and taken from them by the Italians, the little Albanian port of Durazzo with its picturesque medley of Moslem and Christian, is the key to the highlands. From it still runs the great Roman highway to the East while overlooking it from the citadel are the ruins of a Byzantine capital.

and this has brought about the numerous blood feuds. Even the priests, who are often illiterate and have had no preparation for the profession, are known to take an active part in these feuds. An example of this is shown in the following incident.

One day, a priest killed one of his parishioners, who belonged to a family with which his own was engaged in a feud. The relatives of the deceased naturally wished to call in another priest to conduct the funeral services but when this news came to the murderer, he sent word that if any other priest came to his parish and earned the fee rightfully belonging to him, he would see to it that the visiting priest was punished. A three days' truce (*besa*) was arranged between the two families, and meanwhile the murderer went to the house of his victim, buried him, and

then took part in the carousing which followed.

The Albanian language, which has survived so many centuries, has ever been a puzzle to philologists. Unlike the Greek or Slav of the neighboring countries, it is thought to have come from the primitive Illyrian, the language of Macedonia in the time of Alexander the Great. All attempts of the Serb, Greek and Turk have failed to destroy the Albanians' love for it. Once, in southern Albania, where some of the people are Greek Orthodox Christians, the priests taught that it was useless to pray in Albanian for God could not understand it. The Turks forbade giving instruction or printing books in the language but books were printed abroad and smuggled in.

What education the people had was chiefly gained in the schools started by the



SCUTARI'S WALLS AND TOWERS ALONG THE LAKE SHORE

Lake Scutari is unquestionably one of the most beautiful in Europe. Its southeastern end, upon which stands the town of Scutari, is in Albania, about twelve miles distant from the Adriatic coast, while its northern and larger half lies within Montenegro. The lake measures about twenty-seven miles in length and ten in breadth.



Alfieri

HILLSIDE BUILDINGS IN AN ALBANIAN VILLAGE

Civilization halts among the remote villages of this mountainous country. The houses are often built of wood, of which there is usually an abundance near at hand, although, under Turkish administration, the forests suffered great denudation. Every dwelling has a tumble-down appearance, the inhabitants of which have little acquaintance with comfort.



Gregorius Brown

WINDING STREETS AND ORIENTAL BAZAARS IN SCUTARI

Scutari's narrow winding streets are picturesque but they present a ramshackle appearance because the timbers of many of the buildings, though solid enough, have become so rickety with age as to seem in imminent peril of collapse. Scutari is the largest town in Albania, with a population of about 32,000. It was the capital until the government moved to Tirana.

ALBANIA AND ITS MOUNTAINEERS

Austrians and the Italians, each of whom had an eye to annexing the territory. Students, who could afford it, were sent away to Vienna or Paris or to the American School in Constantinople for advanced training but a vast majority of the people were totally illiterate. In the few years since their independence, however, the Albanians have started several hundred primary schools and a few high schools and continuation schools. In Tirana, the capital, Americans have organized an agricultural school and a school for girls.

Albania's industries are little developed. The raising of cattle is probably the most important, and in the mountains, goats and sheep are raised, but the livestock is used more for the milk from which cheese is made and for the hair, hides and wool than for the flesh. Nothing is being done to replenish the stock, and the cattle especially are degenerating. In the part of Albania which since the World War has been put under the government of Yugo-

slavia, the cattle are said to be so small as to resemble St. Bernard dogs.

Pottery-making is the oldest industry, and it is located now as it was in Roman times, in the district near Kavaya where there are deposits of clay. Silver-work, weaving and embroidery, pursued as home industries, are mostly for the use of the people themselves. In fact, most of Albania's products are for local use and it is even necessary to import some food. The principal export of Albania is cheese. In the last few years this industry has had considerable expansion and cheese is now sent to America.

If the little progress that has been made in recent years is any indication, we may consider that Albania has a bright outlook for the future. However, the progress of the country does not lie entirely in the development of her resources. It depends mostly on the people themselves who have still to learn to think as a nation and not as a tribe.

ALBANIA: FACTS AND FIGURES

THE COUNTRY

Independent country (native name Shqipëria or Shqypëria), bounded on the north and northeast by Yugoslavia (Kingdom of the Serbs, Croats and Slovenes), on the east and south by Greece and on the west by the Adriatic Sea. The area is 17,374 square miles and the population, 831,877.

GOVERNMENT

A constitutional monarchy was set up in 1912 when Albania became independent of Turkey. From 1914-17 it was in a state of anarchy, but on June 3, 1917, it was proclaimed a republic. In 1928 it was changed to a monarchy and the president of the republic became king. The same constitution is in use with a few necessary changes. The Prime Minister and the Cabinet which he appoints are directly responsible to the king. There is a National Assembly consisting of a Senate and a Chamber.

COMMERCE AND INDUSTRIES

Much of the country is uncultivated. The greater part is mountainous and wild except in the fertile districts along the Adriatic Coast and in the Koritza basin. Each family provides for its own needs, using very primitive methods. The chief products are tobacco, timber, wool, hides, cheese and dairy products, fish, olive oil, corn and bitumen. Cattle are raised to some extent. Other industries are

flour milling, olive pressing and cheese making. Wool is made up into a native cloth, some of which is exported. There is a wealth of minerals not developed and tracts of forest land. Exports are cheese, hides and citrus fruits, and the imports are cotton and woolen goods, kerosene and gasoline and motor cars. The trade is mainly with Italy, with Greece and the United States ranking next.

COMMUNICATIONS

There is only one short railway (22 miles in length) connecting Tirana with Durazzo, and a few roads. The 5 ports on the Adriatic are undeveloped. The Boyana is the only navigable river.

RELIGION AND EDUCATION

No state religion. About one-third are Christians (Roman Catholics and Greek Orthodox), and two-thirds are Moslems. Education has only begun since the independence of the country. There are now 548 primary schools, 12 continuation schools and 2 secondary schools. There is an American technical school and a college for girls in Tirana.

CHIEF TOWNS

Tirana, the capital, 12,000; Scutari, 32,000; Korytza, 24,000; Elbasan, 13,000; Argyro-castro, 12,000; Berat, 8,500; Valona, 6,500; Durazzo, 5,000.

THE FOLK OF YUGOSLAVIA

Among the Serbs, Croats and Slovenes

Yugoslavia (sometimes spelled Jugo-Slavia) is a Balkan state that was created at the end of the World War by uniting Montenegro and portions of the old Austro-Hungarian Empire with the kingdom of Serbia. Most of the inhabitants of this mountainous region are Southern Slavs, but in the northern regions there is a large number of Germans and Hungarians. Perhaps the most interesting people are the inhabitants of Montenegro, the Black Mountain. The Montenegrins are Serbian Highlanders, and so determined were they to maintain their independence that they successfully resisted the Turks for five centuries. After the World War these proud mountaineers, who had fought for the Allies, became numbered among the peoples of the new triune kingdom of Greater Serbia, of whom we shall read in this chapter.

YUGOSLAVIA, the land of the Southern Slavs, is made up of several countries and peoples. It includes Croatia, a part of the region known as Macedonia and also Slavonia, Bosnia, Herzegovina, Dalmatia, Slovenia, Serbia and Montenegro. This varied country is officially called the kingdom of the Serbs, Croats and Slovenes, all of whom, racially, are Slavs, and it was created at the end of the World War by uniting Montenegro and part of the former Austro-Hungarian Empire with the old kingdom of Serbia.

Montenegro, formerly an independent kingdom, is the most interesting part of Yugoslavia, and its people are renowned for their bravery and love of independence throughout the whole world. Surrounded by powerful enemies, only the excessively mountainous nature of their country and their own courage have preserved the independence of the Montenegrins.

Let us imagine a land consisting almost entirely of naked rock with rugged mountains stretching as far as it is possible to see, a land hot in summer and bitterly cold in winter—that is Montenegro, the Black Mountain. It is difficult to believe that people can dwell amid such desolation, yet a splendid and freedom loving race has made this barren land its home.

After the Turks had defeated the Serbians at Kossovo, 1389, the Montenegrins retired to the mountains and became an independent people. The Mohammedan Turks at that time had a vast empire in Asia, but not content with this, they sought to conquer Europe. They swept through

what is now Albania, Bulgaria, Rumania and Serbia, and then, confident of victory, sent an army to conquer the people of the Black Mountain.

The Montenegrins had to withdraw from the fertile land about Lake Scutari and, retreating into the mountains, founded their capital on the plain of Cetigne, or Cetinje. The Turks soon marched after them, but behind every rock stood a Montenegrin ready to shed his blood for his country. Charge after charge was repulsed, and regiment after regiment of Turks had to admit humiliating defeat.

There were large numbers of Turks to every Montenegrin but in spite of overwhelming odds, Montenegro was never conquered. For five centuries these two nations fought till at last the gallant and undefeated Montenegrins were protected from Turkey by the principal European powers. Thus, this little nation came about, and so it is no wonder that to-day the men walk with the proud step of conquerors. They are fine looking, too, as many of them are very tall, often exceeding six feet.

The Montenegrin gentleman wears a gorgeous and picturesque costume. A brightly colored coat hangs from shoulder to knee, and is open in front to display a beautifully embroidered waistcoat and baggy breeches tucked into high, Russian boots. A scarf encircles his waist, and in it are stuck a revolver and a whole armory of knives. Upon his head is worn a "kapa," or cap, of black with a crimson



HOLBACH

THE NARENTA VALLEY is one of Bosnia's most beautiful districts. Sometimes it narrows to a deep gloomy ravine, but often, as here, near Jablonica, green fields, fruitful orchards and groves of chestnut-trees line the banks of the river. As the whole course of the river is through

mountainous country, the valley is usually narrow and is hemmed in by rugged peaks. For only ten miles, near its mouth, is the Narenta navigable, but the pathway it has cut through the mountains enables Serajevo to communicate with the Adriatic coast.



HOLBACH

and long-fleeced flocks. The Pliva, just below Jezero, widens into a chain of small lakes and at Jajce, six miles below the point that we see here, falls over ninety feet into the River Vrbas, forming a beautiful cascade which is considered one of the finest in all Europe.

THE SHEEP MARKET of Jezero is not held in the village, but in a pleasant meadow beside the River Pliva. There, the Mohammedan villagers—for the inhabitants of Jezero, like many other Bosnians, adopted the religion of their former conquerors, the Turks—drive their horned



THE KINGDOM OF THE SERBS, CROATS AND SLOVENES

top, symbolic of the blood shed for freedom. The peasants dress similarly, only the materials are much coarser.

The Montenegrin is seldom to be seen without his gun, the symbol of his hard-won freedom. The late King Nicholas of Montenegro often used to stop one of his subjects in the street in order to examine his rifle, and if it were dirty, which was very seldom, the punishment would be severe. When a Montenegrin is happy or excited he discharges his gun into the air, which is naturally rather alarming.

Cetigne, the capital of Montenegro, has no port of its own, but does its shipping through Cattaro, in Dalmatia, a town which possesses a wonderful natural harbor of indescribable beauty. The harbor is land-locked except for a narrow opening into the Adriatic Sea. There are several of these beautiful lake-like inlets along the coast, and they have been compared with the fjords of Norway.

The port of Cattaro itself is full of interest. It is so closely ringed by the mountains that it can scarcely find room beside the waters of the gulf. In the streets we may see Montenegrin peasants who have brought their market produce down the long zigzags of the "Stairs of Cattaro," a road carved out of the face of a mountain and the only way into Montenegro from the west.

Cetigne is really not very interesting, except from an historical point of view. There are no imposing buildings and we see no crowds in the streets. The market square is a feature of Cetigne, as it is of all Montenegrin towns, but there are no shops as we know them—in fact there is not a large glass window in the whole town. One sees many cafés and everywhere the colorful clothes that the people love to wear.

A characteristic of the Montenegrins is their absolute honesty. To be called a

THE FOLK OF YUGOSLAVIA

thief is a terrible insult, second only to being called a coward. They are a strong and hardy people, although they exist on a frugal diet of salted fish, called *scoranze*, potatoes, heavy bread made of rye or corn, and cheese.

On this simple fare, however, the Montenegrins perform wonderful feats of endurance and never show fatigue. Unfortunately, however, the men despise all manual labor and are content to sit about and dream of their victories. We may see old women and young girls toiling up a rocky path with buckets of water—which is sometimes more precious than wine for the spring may be a two hours' journey away—while near by may be sitting two handsome warriors who will never attempt to help these tired women, not even if they be their own sisters or mothers.

Christmas is a great festival in Montenegro. On Christmas Eve ivy branches are hung over the doors in order to bring good luck. Everyone is gay, songs are

sung and revolver shots fired all day long. Easter is also a great festival all over Yugoslavia, and there is much rejoicing and feasting.

The Montenegrins are fond of family life and are devoted to their children, who are brought up very strictly and are taught to be brave and manly. Girl babies are counted as a misfortune because they are unable to fight; in fact, women are not counted in the census, which includes only those able to bear arms for their country.

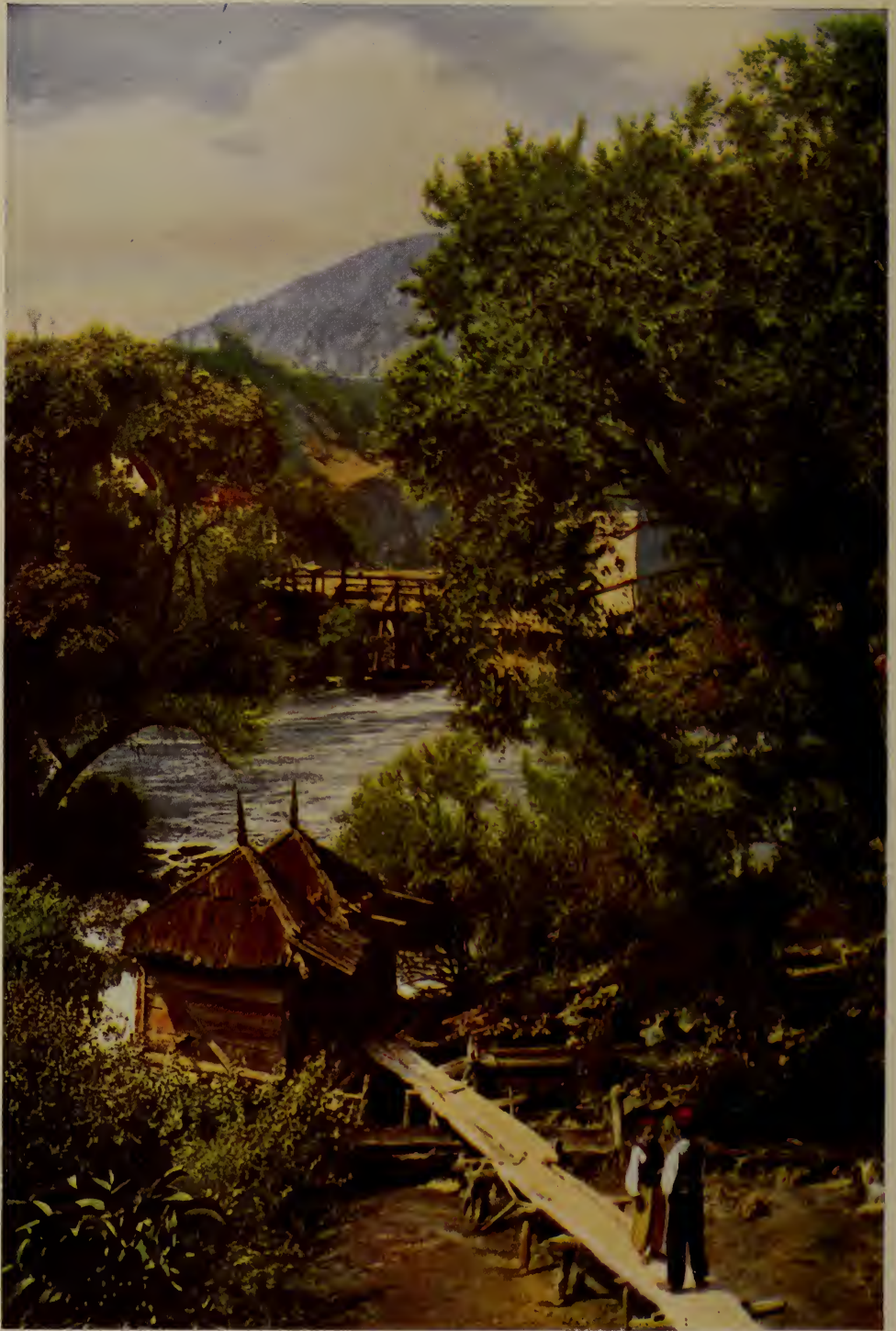
The Serbians, unlike the Montenegrins, were unable to hold out against the Turks, and for 345 years, they formed a *pashalik*, or province, of the Ottoman Empire. However, they had not given up their dream of a nation of Southern Slavs and they were frequently at battle with their oppressors until about 1830 when they became an autonomous state. Their history from then on did not run smoothly for there were constant upsets due to internal politics and there were wars with Turkey



Woods

IN CETIGNE, CAPITAL OF THE LAND OF THE BLACK MOUNTAIN

In Montenegro, which means Black Mountain, the men are warriors—excellent warriors—and the women do the work. That is why the men always carry guns and knives, and why the women are rarely seen except at church and on market days. They have to work very hard to wrest a living out of the mountain soil and then must take the produce to market.



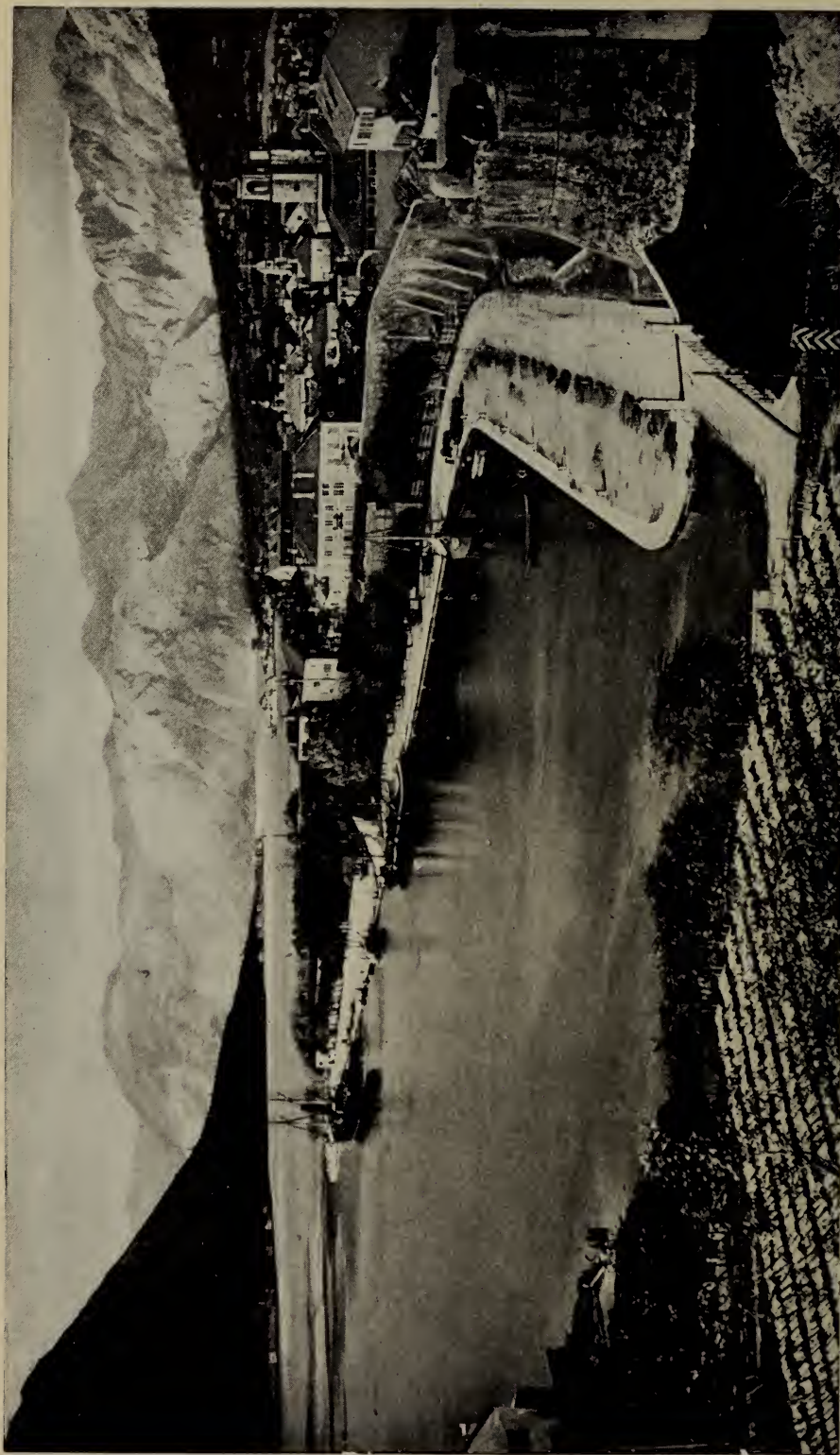
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ABOVE JAJCE, the capital of medieval Bosnia, the River Pliva is a rushing torrent interrupted by many rapids. The people who dwell in its fair, green valley realize the strength and usefulness of the swift stream, and so it has many a mill-wheel to turn before it reaches Jajce, a steep-roofed hill-top town which looks down on the river valley.



BUSHBY

“**HALF ORIENTAL**, half Italian and wholly Herzegovinian” is a phrase that has been used to describe Mostar with its many minarets and red-roofed white-walled houses. It lies in a beautiful and fertile valley between the hills of Hum and Podvezlez, towards the latter of which we are looking. In the right background is the Greek cathedral.



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CATTARO LYING BETWEEN THE PLACID WATERS OF In the south of Dalmatia, the narrow province of Yugoslavia which borders on the Adriatic Sea, is a very beautiful inlet known as the Bocche di Cattaro, or "mouths of Cattaro." It is a series of basins surrounded by rugged mountains and connected only by narrow straits.

THE GULF AND THE GRIM HEIGHTS OF MONTENEGRO

At the southern end of the inmost bay is Cattaro, the port of Montenegro, which lies just over the mountains that we see before us. Cattaro was a republic in the Middle Ages, next it belonged to Venice, then to Austria, and now it is a part of the kingdom of Yugoslavia.



Bushby

"STAIRS OF CATTARO" THAT LEAD INTO MONTENEGRO'S FASTNESSES

Here we get a glimpse of Cattaro's gulf from one of the rugged peaks that encircle it, and see also a train of Montenegrin traders climbing up this zigzag road to their rugged land. The Montenegrins are Serbs who retired to the mountains when the Turks invaded Serbia, and who there successfully resisted the Turkish conquerors.

again, resulting in complete independence in 1878. Wars with their neighbors, the Bulgarians, followed, then came the Balkan wars and the murder of the Archduke Francis Ferdinand at Serajevo, which touched off the World War. As a result of her struggles, however, Serbia has at last realized the "Great Serbian Idea" in Yugoslavia, the country of the Southern Slavs.

Yugoslavia, as a whole, contains no real aristocracy. All the people are of the peasant class, except the Montenegrins, who are the noble highlanders of Serbia. The number of people who wear Western European clothes and have had a good education is exceedingly small.

Most of the people are small landowners, who get a comfortable living out of the land that has belonged to their ancestors. The soil generally is very fertile and produces excellent crops of corn, wheat, barley and tobacco. There are also large numbers of fruit trees and vines are grown. No doubt if the Serbian peasants used modern agricultural methods and worked harder they might easily become

rich, but they have no desire for riches. Thus there are no very wealthy people, but neither are there any who are very poor.

Besides agriculture, the Serbians have few industries. One of the most important is flour-milling, while brewing and distilling are carried on, and also cotton spinning and weaving. In the town of Pirot, the chief industry is the making of fine rugs and carpets, which are dyed by a special process known only to the inhabitants of that town and passed on from father to son. The Serbians are also occupied with the breeding and keeping of pigs.

All the peasants are very superstitious but many of their foolish beliefs are being destroyed by the modern system of education. There is one belief, however, which will never die out—the belief that no work should be done on a saint's day. Consequently there are many holidays in Yugoslavia.

When a young Serbian goes to ask a girl to marry him he takes two friends and brings a flat cake made of wheat and a bunch of flowers. One of his friends



BUSHBY

THE RIVER NARENTA divides Mostar into two parts, but most of the chief buildings are on the left, or east, bank. The several minarets that over-top the houses show that Islam has here a strong hold—in-deed half the population are Mohammedans. This is not surprising as

the town was the Turkish headquarters in Herzegovina. Nevertheless, Mostar is also the seat of a Roman Catholic and of a Greek Bishop. The town dates from Roman days and commands the principal pass between the interior and the sea.



HOLBACH

AN OLD BRIDGE with a single, graceful arch spans the River Narenta and has provided Mostar with its name—"most" meaning "a bridge" and "star" meaning "old." Like the two gate-towers that guard its approach, it is said to be of Roman origin, but it really dates from the fifteenth century. A new bridge is used by vehicles in crossing the river.



© E. N. A.

PEASANT WOMEN WITH THEIR OX-CART ON A LONELY SERBIAN ROAD

Oxen are the favorite beasts of burden in Yugoslavia. Those of Serbia, such as we see here, are a good breed, strong and healthy. They are small, but are larger than those of Macedonia, which are said to be the smallest cattle in Europe and are so weak that several pairs are needed to draw one of the primitive wooden plows in common use.

carries a pistol, for any joyful event is announced by the firing of rifles or pistols. After every convention has been carefully observed, the young man is encouraged by the father of the girl to come and ask for his bride. If he is successful, he pays a sum of money to show that he has bought her.

The marriage service usually takes place on a Sunday, but the celebrations often begin as early as the preceding Thursday, when special wedding cakes are prepared in the bride's and bridegroom's houses.

On Saturday the dowry is taken to the bridegroom's house. On Sunday the bride

is decked with orange blossoms, and a coin is hidden in her hair, to prevent her ever wanting money in after life. The couple are presented with crowns of flowers or metal; they then walk with the priest three times round the altar, while the guests sprinkle them with raisins, sweets and nuts. Although the Serbs, Croats and Slovenes are not rich, there is always plenty of food at the wedding feast.

The costumes of the peasants are picturesque although in most parts of Serbia they do not display the desire for color seen throughout the Near East. White or gray linen clothes are worn by both men

THE FOLK OF YUGOSLAVIA

and women, and during the cold weather, they put on tweeds or woolen clothes and thick sheepskin coats with the fleece inside. The national costumes vary according to religion and locality. The Mohammedan men, for instance, wear a fez and the women wear baggy trousers.

There is beautiful scenery in Serbia, especially along the Danube, and a large part of the land is covered with splendid forests. We may sometimes come upon a gipsy camp, but though the gipsies occa-

sionally settle down, forming separate camps or villages, they usually prefer a wandering life. They are generally admirable musicians, and almost every town possesses a gipsy band.

Croatia and Slavonia were freed from the Turkish rule in 1718 by the Austrians and, except for a brief period during which they were under French rule due to Napoleon's conquest, they remained as Austrian possessions until the end of the World War.



La Voy

"ALL THE FUN OF THE FAIR" IN A LITTLE SERBIAN TOWN

This is the Serbian version of a Ferris Wheel, but to us it has every appearance of being too ramshackle and too unsafe for use. However, to the young inhabitants of this Moslem village—there are many Mohammedan people in Serbia, especially in the south—a trip in one of these wooden boxes is a great adventure.



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CROATIAN LOVERS have plenty of time for private talks, for are there not all the feast days of the year? Then everyone, arrayed in silks and embroideries, does just what pleases him, or her, the best. The Croats, who are mostly Serbs by race, are a happy hospitable people contented with what they have and not desirous of riches.



© E. N. A.

A SERBIAN GIRL likes to look her best even on working days, so she wears a gay flowered apron over her simple dress. She will quite likely spend the day sowing a newly-ploughed field with the seeds of corn and pumpkins, or perhaps she will tend the herd of pigs that her father is sure to own, for hard work is her portion.



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SLAVONIAN BELLES IN THE ATTIRE THAT PLEASES THEM BEST

It is obviously a holiday, for the women of Slavonia lead a hard working life and cannot wear such fine feathers every day. Embroidery and beads brighten their costume; their hair is most elaborately braided; their skirts are tucked up to display the flowery lining and embroidered petticoat; but their feet and legs are bare, for footwear is an expensive item.



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BEAUX AND DANDIES OF CROATIA, NORTHERN YUGOSLAVIA

In Yugoslavia, women are not the only people who are vain of the gay clothes which they put on Sundays and on holidays. The men do their best to outshine them with flowered waistcoats, fringed aprons and embroidered dolmans. They tilt little round caps of sheepskin over their right eye and finish off their toilet with high boots of shiny leather.



© Woods

TOWNSFOLK BUYING FROM COUNTRYFOLK IN ZAGREB'S MARKET

Zagreb, or Agram, the capital of old Croatia-Slavonia, is a thriving city owing much of its prosperity to the fertile area in which it is situated. It is nearly surrounded by vineyards and cornfields. The peasant farmers find it profitable to grow vegetables also, for the women can sell them in the market in Zagreb's streets.

Racially, they are the same as the Serbs but most of them are Roman Catholic by religion, while in other parts of Yugoslavia, the larger number are Greek Orthodox or Mohammedan. The peasants occupying Croatia and Slavonia are perhaps less prosperous than those of Serbia as the climate is more severe. Among the Karst Mountains they have sudden and violent climatic changes, and at times the "bora," a fierce northeasterly wind, sweeps over the land. The riverside districts are barren, monotonous steppes which are somewhat unhealthy, especially beside the River Save, where marsh fevers are prevalent.

The Croatian homes are more primitive than those of the Montenegrins and Serbians, for many of them are merely rough huts of wood with thatched roofs. As in Serbia proper, there is no middle class between the peasants and the very few educated people, and those who do

the little trading that there is are mostly foreigners—Germans, Italians or Jews. Numerous gipsies wander from village to village, selling and buying horses.

The Croatian farmers produce corn in abundance and also cultivate wheat, oats, rye and barley, but much of the land is not fit for cultivation. The plum orchards of Slavonia are wonderfully beautiful when in blossom. Most of the fruit is dried, but some of it is made into a kind of home-made brandy which the peasants love. Many of the estates are planted with mulberry trees for feeding silkworms. Parts of both Croatia and Slavonia are covered by forests, and herds of swine feed in the oak and beech woods.

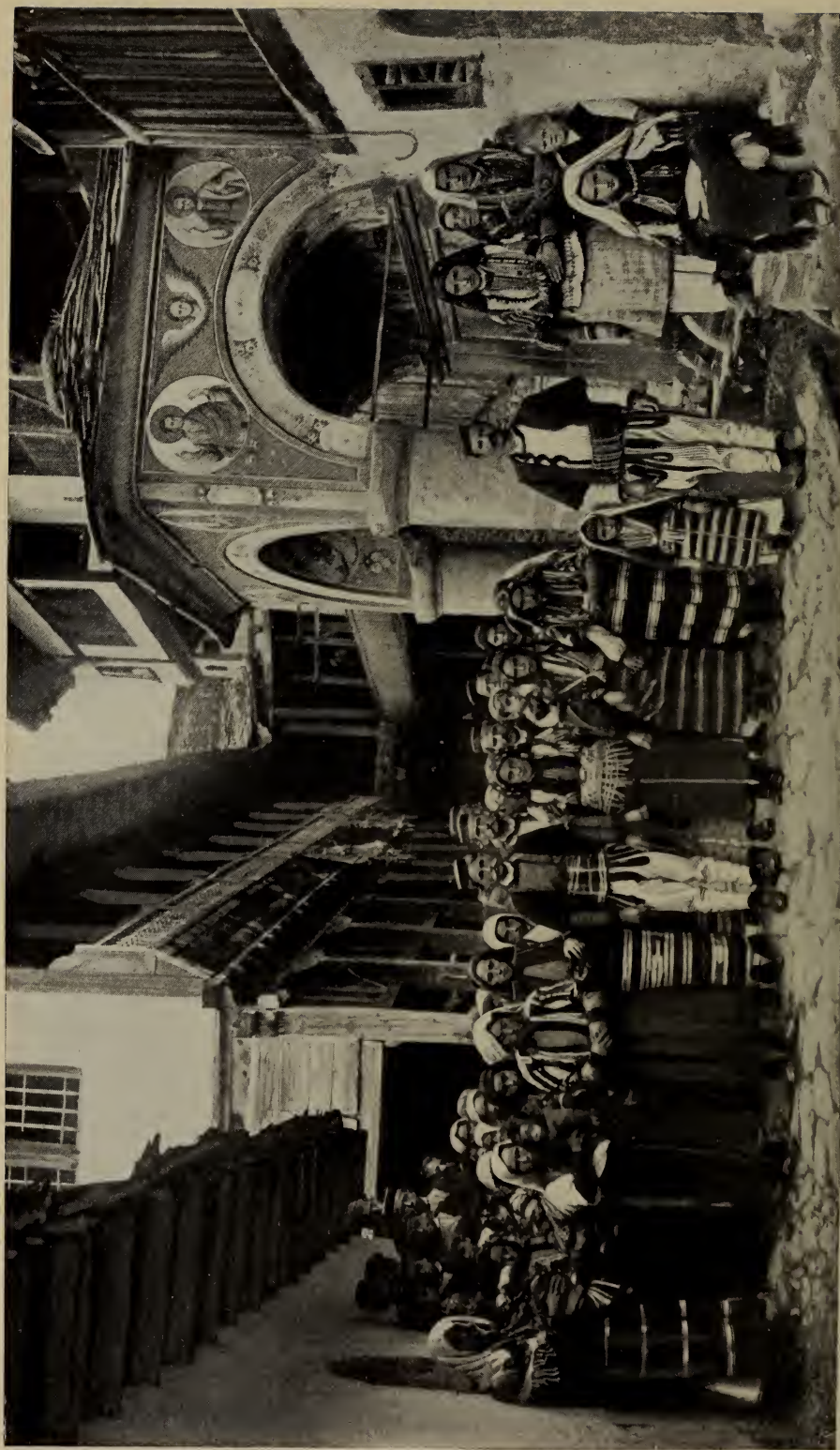
Dairy-farming and bee-keeping are other occupations, and horse-breeding is a flourishing industry. The farmers are constantly trying to improve their livestock by importing purer breeds.



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STURDY CROATIAN HOUSEWIVES READY TO GO TO MARKET

Even in everyday clothes, the Croatian peasant woman is an attractive figure with a fringed shawl and embroidered kerchief arranged like a poke-bonnet. Croatia-Slavonia is one of the least mountainous of the Yugoslav districts, and its wide valleys are very fruitful. Hence the air of well-being so noticeable in the bearing of these sturdy women.



MACEDONIAN PILGRIMS, MEN, WOMEN AND CHILDREN, BY THE PAINTED PORCH OF AN OLD MONASTERY

Monasteries are found in many of the Macedonian villages, some of which are sadly dilapidated. Indeed, the decorated porch seems to be the most substantial part of this old building at Bigor. Its narrow courtyard is crowded with gaily clad pilgrims, for the people are very devout, whether they belong to the Greek Orthodox, Serbian Orthodox or Bulgarian Exarchate church. Typical Macedonian villages have only a few dozen houses, and eighteen people may live in one room. In the hills they are of mud, in the hills they are of stone.



© Ewing Galloway

WHERE MACEDONIAN FARMERS MEET TO SELL THEIR GRAIN

In Monastir, the most important town of Yugoslav Macedonia, we shall meet an amazing medley of races, each of which inhabits a separate quarter of the city. It stands in a wide plain, marshy but fertile, at the junction of several important trade routes. Here we have a typical aspect of the town—low, solid houses and wide, badly-paved streets.

North of Croatia, parts of the former Austrian territory of Carniola, Corinthia and Styria have been united to form Slovenia, so named because it is inhabited by Slovenes. Here, these Slavonic people have lived since the seventh century and have retained a language quite distinct from that of their neighbors although it is related. They are mostly peasants, but they produce some tannin, and bentwood furniture is manufactured to a considerable extent.

Dalmatia, the most beautiful province of Yugoslavia, consists of a strip of coastland running down most of the eastern shore of the Adriatic Sea. No part of the Mediterranean shore, except the coast of Greece, is so deeply indented as the Dalmatian coastline, with its multitude of rockbound bays and inlets sheltered from the open sea by a barrier of beautiful rugged islands.

In calm weather the channels between the islands and the mainland resemble a chain of lakes. All along the cliffs are half-

ruined castles and monasteries, which seem to cling to the rugged rocks and add to the beauty of a scene not easily forgotten. Although it is not so rocky as Montenegro, the country is everywhere mountainous.

The highlands of Dalmatia are composed of dry, barren limestone which is honeycombed with caverns and underground watercourses, into which all the rain immediately goes. Even the few surface rivers often suddenly disappear underground and do not reappear for many miles. Owing to this strange geological formation the peasants are only able to cultivate about one-tenth of their land.

The once famous forests of Dalmatia were either burned by pirates or were cut down to provide timber for shipbuilding, and all attempts to replant them have failed owing to the lack of soil and rain. The peasants rival those of Montenegro in courage and stature and are like them, too, in having an olive skin with dark hair and eyes, although sometimes



BELGRADE, THE CAPITAL OF YUGOSLAVIA, FROM ACROSS THE SMOOTH WATERS OF THE RIVER SAVE

The houses of Belgrade, dominated by the cathedral spire, climb up the steep slopes of a narrow ridge that is formed by the junction of the Save and the Danube. It is an ancient city, but little of Old Belgrade remains, so thoroughly have the Serbs rebuilt it since 1918.

one sees the fair type with blue or gray eyes.

Perhaps nowhere on the Mediterranean or European coasts are so many and such fine fish to be caught as off the coast of Dalmatia, and fishing is the most important of the few industries. Sponges and coral are also found in these waters. Many of the peasants go northward for the sardine and tunny fishing off the Istrian coast.

Bosnia and Herzegovina, which are neighboring provinces, formerly belonged to Austria-Hungary. They are situated on the eastern side of the Dinaric Alps, and about a third of the population is Mohammedan. Forests cover large areas, and there is a native proverb which says, "Bosnia begins with the forest, Herzegovina with the rock."

The greater part of Bosnia and Herzegovina is cut off from the rest of Yugoslavia by high mountains, and the inhabitants live in narrow valleys, tending their flocks and tilling the soil. These provinces were ruled by the Turks for centuries, then became a part of Austria-Hungary, but the Mohammedans still retain many Turkish customs. The shopping quarters of the Bosnian towns resemble the bazaars of the Near East, and many wares displayed are Oriental in character.

As we can imagine from their history and geographical position, Bosnia and Herzegovina are less well-developed than most of the other portions of the kingdom. The people wear a bewildering number of different costumes and follow the customs of a thousand years ago. Some of the Christians take praying-mats to church with them, and we may see them prostrate themselves in the Mohammedan attitude of prayer.

The capital of the new kingdom of the Serbs, Croats and Slovenes is Belgrade. Previous to the Peace Conference, it was situated near the frontier but the Serbians made so strong their point of the necessity for a greater land barrier for their capital that the territories of Banat, Backa and Baranya (now called Voivodena), lying to the north, were transferred from Austria-Hungary to Yugoslavia. Belgrade,



Bushby

A GLIMPSE OF SERAJEVO, A LOVELY BOSNIAN CITY IN THE VALLEY OF THE RIVER MILJACKA

the Serbian Church. It is a lovely wide-stretching city with delightful houses among the trees on the hillside and with flower gardens and cypresses about the houses at its heart. Serajevo was the scene of the assassination that precipitated the World War in 1914.

The "Damascus of the North" is a name sometimes given to Serajevo, formerly the capital of Bosnia-Herzegovina, because it closely resembles an Oriental town with its many mosques and bazaars. It is, nevertheless, the seat of a Roman Catholic archbishop and of a Metropolitan of

THE FOLK OF YUGOSLAVIA

situated at the confluence of the Danube and Save rivers, is now a thriving city with little of the atmosphere which one expects in Eastern Europe. Almost the whole city has been rebuilt recently along modern lines with office buildings, apartments and boulevards. The king has a new palace and the government a new parliament building, and the city boasts of a university, a national library and a national theatre. It is the aim of the city authorities to make Belgrade the most beautiful city in the Balkans, and also to make it a fitting capital for "Greater Serbia." They set to work with a speed hitherto unknown in this part of the world, and it is said that during the first five years of peace 3,000 new houses were

erected. Only now and then does one see bits of the old city peering through as though for a final look. Modern influence is shown also in the dress of the people for one sees strolling along its streets as many if not more people in Western clothes than in the more colorful peasant attire.

Belgrade has not become the capital of Yugoslavia with the assent of all the people for the Croats and Slovenes object on the ground that it may be influenced by Serbian interests. This is only one of the many differences with which this new government has to contend and unless there can be a union of interests the country will fail to make the progress so much desired.

KINGDOM OF THE SERBS, CROATS AND SLOVENES: FACTS AND FIGURES

THE COUNTRY

Includes the former kingdoms of Serbia and Montenegro and large portions of what was Austro-Hungarian territory, and some small concessions from Bulgaria. The states of Bosnia and Herzegovina are comprised within the territory of this kingdom, as are Croatia-Slavonia (with Medjumurje), the island of Krk (Veglia) and the community of Kastov, Dalmatia, Voivodena (Backa, Banat and Baranya districts) and Slovenia, the name given to those parts of Carniola, Styria, and Carinthia peopled by Slovenes. It is bounded by Austria and Hungary on the north, by Rumania and Bulgaria on the east, by Greece on the southeast, by Albania on the south and the Adriatic Sea and Italy on the west. The area is 96,134 square miles, and the estimated population (1927) is 13,160,000.

GOVERNMENT

Under the constitution of June 28, 1921, provision is made for a single chamber of over three hundred members, called the National Assembly. It is summoned and dissolved by the king, who is bound to uphold the constitution. There is a Prime Minister, and a Cabinet of fifteen ministers.

COMMERCE AND INDUSTRIES

Agriculture occupies about 80% of the population. Besides corn, wheat, oats, barley and rye, there are grown large quantities of vines, plums, apples, pears, olives, sugar-beet and tobacco. Cocoon production is important. Fishing and the raising of livestock is carried on extensively. There is a large forest area. Minerals including lignite, iron, copper ore, gold, lead, chrome, antimony and cement are abundant but little developed. Oil is found to

some extent. The chief industries are flour-milling, brewing and distilling, cotton-spinning and weaving, tanning, boot-making, pottery and iron-working. Carpet-weaving (notably at Pirot) is an old industry. Meat-packing is a growing industry as is also cardboard and paper-making.

The chief exports are corn, wheat, timber, livestock, animal products and prunes, and the imports are cotton and cotton goods, metals, machinery, chemicals and mineral oil

COMMUNICATIONS

Total railway mileage, 9,040, mainly state-owned. Roads aggregate about 21,139 miles and are largely in an indifferent state. There is a navigation syndicate controlling the rivers Danube and Save. The total length of navigable waterway is 1,697 miles. There are 15,130 miles of telegraph and 11,590 miles of telephone line. Air service connects Belgrade and Zagreb.

RELIGION AND EDUCATION

About 47% of population belong to Greek Orthodox Church, 39% are Roman Catholics, 2% Protestants and 11% Mohammedans. All ecclesiastical officials are controlled by a Minister of Public Worship. There is complete freedom of conscience. Primary education free and compulsory, under Ministry of Education. There are veterinary, law and engineering schools and 3 universities, Belgrade, Zagreb (Agram) and Ljubljana.

CHIEF TOWNS

Belgrade, the capital, population, 250,000; Zagreb (Agram), 155,000; Subotica, 120,000; Serajevo, 80,000; Skoplje, 80,000; Ljubljana, 70,000; Novisad, 50,000.

THE BULGARS AT HOME

A Peasant People and Their Historic Land

The story of the Bulgarians is one of centuries of continuous warfare, that began almost as soon as they arrived from Asia in 679 A.D. and occupied part of the Balkan Peninsula. For five centuries they endured Turkish misrule, then in 1915, barely forty years after they had regained their freedom, they entered into the terrible European conflict that ended, for them, in disaster and defeat. We can scarcely wonder that the people of this war-scarred land are hard and thrifty, endeavoring to win what they can from the soil during short intervals of peace. In this chapter we shall read of the peasants who are the backbone of the nation and of the new and ambitious Bulgaria that is gradually rising from the ruins of the old.

IF we glance at a map of Europe we shall see that Bulgaria forms a part of the Balkan Peninsula. It is wedged in between Greece, which is on the south, and Rumania, on the north, with the new state of Yugoslavia on the west. The eastern boundary is formed by the Black Sea.

Sofia, the capital, lying between two mountain ranges in the heart of the Balkans, is certainly not a city. Nevertheless, it is a fine town, with a huge squat Byzantine cathedral, whose gilded domes, surmounted by crosses, flash back the rays of the sun. This is the Alexander Nevsky Cathedral built by subscriptions of the peasants at a cost of more than \$5,000,000. Besides there are two universities attended by both men and women for the Bulgarians are athirst for higher education. There are splendid public parks, street cars, well-paved streets and fine shops and even moving picture houses. Sofia is quite a modern town, which was built on the ruins of a Turkish village. To-day, only one lonely minaret and a few hovels remain to remind us that not so long ago Bulgaria was merely the Turkish province of Roumelia.

It is pleasant to stroll along the streets of Sofia noting the strange appearance of the people. The sheepskin coats, the flat astrakhan caps and the bright semi-Oriental costumes of the peasantry are very interesting. In the cafés, which are such a feature of Balkan town life, gipsy orchestras play haunting melodies on violins and guitars.

There is something vaguely unhappy about Sofia. It is not a really prosperous

town, for it is the capital of a twice-defeated and very war-weary country. In the marching of the Royal Palace Guards, majestic in their scarlet uniforms and fur bushies, we may see something of that fighting spirit that made Bulgaria the Prussia of the Balkans a decade ago.

In 1912 Bulgaria, flushed with successes in the first Balkan War, was at the height of her power. She had united with Greece, Serbia, Rumania and Montenegro to throw off the Turkish yoke but, after their victory, they were not able to come to any agreement about the division of the territory newly acquired from Turkey. War broke out among the countries so recently allied—that is, Bulgaria attacked the Serbs and the Greeks, and the second Balkan War in 1913 ended in utter defeat for Bulgaria.

Then, in 1914, came the World War and her ruler, King Ferdinand, again failed to justify himself as one of the wisest of the Balkan sovereigns for, after a year's hesitation and intrigue, he suddenly threw in his lot with the Germans and Austrians. To-day the Bulgarians, with a loss of 2,969 square miles of fertile lands and with a crushing war debt, are paying heavily for two errors of royal judgment.

In the face of defeat caused by his second mistake, Ferdinand gave up his crown, and Bulgaria is now ruled by King Boris who, whatever his military ambitions may be, does not do more than hold an occasional review of his much reduced army. These spectacles, however, are not regarded with any great enthusiasm by his



Popoff

LITTLE LAKES THAT HERE AND THERE STAR THE BARREN UPLANDS OF THE RILA MOUNTAINS

Of all Bulgarian mountain groups the loftiest is the Rila Planina, the peaks of which have an average height of over 6,000 feet. This range, lying in the southwest, is really a part of the Rhodope Mountains, and is renowned for its great beauty. The lower slopes are thickly covered

with forests of beech; higher up are found some larch and pine woods, but most of the mountain tops are barren and rocky and sometimes snow-clad. Here we find many little lakes occupying, like these, a lofty plateau or lying picturesquely in narrow valleys.

THE BULGARS AT HOME

subjects who are tired of fighting and only want to till their fields in peace. Unfortunately for their security, whether of property or of life, is the one thing lacking in the Balkan Peninsula. It is a region of continual unrest.

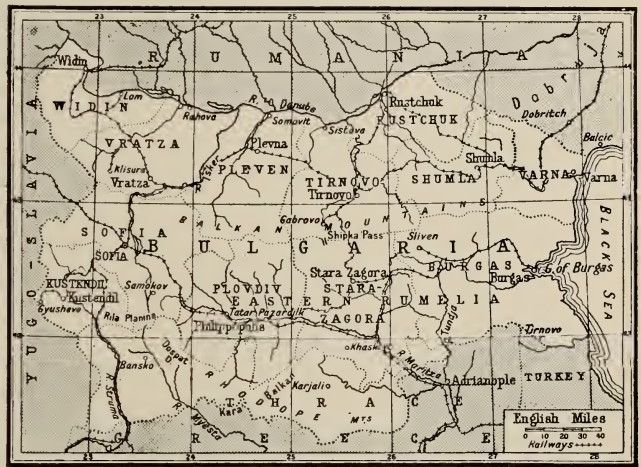
In Sofia there is a Bulgarian National Museum which contains what will one day be a complete record of Bulgarian history. Let us stroll round the rooms and reconstruct from the coins, weapons and pottery, the story of this ancient people. The Bulgarians are the descendants of certain Mongol tribes, who originally came from Asia. They reached Europe during the seventh century and united with a large number of Slavs already living in the Balkans. They seized upon lands to the north of the Danube, the great river of Central Europe. Soon they spread southward, and their turbans, decorated with fluttering horse tails, caused terror wherever they appeared.

Their history consists of a succession of wars against and in alliance with that last outpost of ancient civilization—the Byzantine Empire whose emperors, taking shelter behind the mighty walls of Constantinople, trembled at the sound of the Bulgar war horns. The Emperor Nicephorus was slain in 809 by their Tsar Krum who, so it is said, fashioned his enemy's skull into a drinking-cup.

A later ruler, Simeon, seems to have been just such a man as King Alfred, so famous in English history. He wrote books in the Slav language, and his skill as a statesman and his valor as a warrior have passed into legend. Three times the silver armor of his bodyguard appeared before the walls of Byzantium, or Constantinople, and he took toll of all the merchandise passing from Europe into Asia. This was no small bit, for in the words of a contemporary writer: "Greece sends her silks, her wines, and her fruits; Asia her dyes and her perfumes, her precious

stones, her white peacocks with gilded feet; Bohemia her swan-necked steeds; Russia her furs and her wax, her honey and her slaves."

In 1018, however, Bulgaria was occupied by the Byzantine Emperor Basil II, a cruel man who received, owing to his massacres, the nickname of the "Bulgarian Slayer." The Balkans have been the scene of much cruelty but none more terrible than one act of Basil's. Having captured an entire army of 15,000 men, he blinded them all and sent them back to their leader, King Samuel. The unfortunate king fell into a swoon and died.

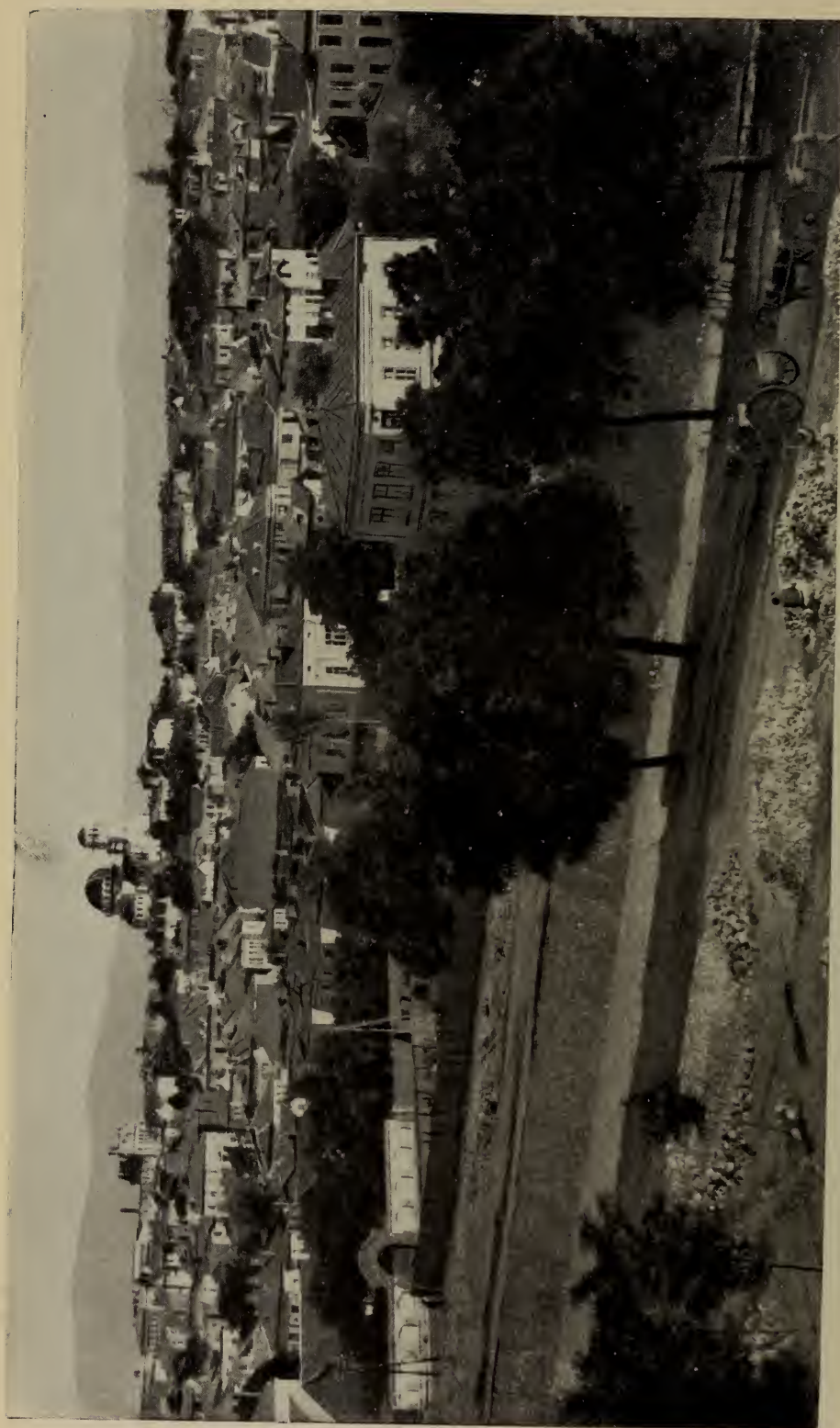


THE KINGDOM OF BULGARIA

The story of the next three hundred years is one of continual warfare with the Serbs and with the dying Byzantine Empire. A great change, however, was taking place. The Turks were spreading over Southeastern Europe, and Bulgaria, because of its position, was the first country to be conquered.

In 1396, it became the Turkish Province of Roumelia, and its position remained unchanged until toward the end of the nineteenth century, when Russia appeared as the champion of the oppressed Slavs in Europe. Then in 1878 after a short but decisive war, the Bulgars were free once again after nearly five hundred years of Moslem misrule.

Hereafter the story is one of steady progress, though there is little love lost



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ABOVE THE ROOFS OF SOFIA, TOWERS THE GILT DOME OF ALEXANDER NEVSKY CATHEDRAL

Sofia is situated in the midst of the Balkan Mountains and with access to two river valleys. It was formerly a Turkish village with narrow streets and little mosques, but after 1878, when it became the capital of the independent state of Bulgaria, the old village was torn down and it was rebuilt on the plan of a modern city. Now it has wide, straight streets bordered by new substantial buildings and a beautiful cathedral. Railroads connect it with European centres, and it exports corn, silk, cloth and hides. The markets of Sofia are especially interesting.



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BANYA-BASHI MOSQUE IN THE MARIA LUISA BOULEVARD OF SOFIA, A CITY WHERE EAST MINGLES WITH WEST

Although the Turk has been driven out of Bulgaria, there are still reminders of the days of Turkish dominance in the way of mosques. In Sofia, one of these is now a museum, another was made into a church, but from the graceful minaret of the Banya-bashi Mosque the 'muezzin' still calls the Faithful to prayer for nearly 3,000 Mohammedans dwell in the city. Most Bulgarians, however, as well as other people of the Balkan States, belong to the Orthodox Church, which is a form of the Christian Church. In Bulgaria the clergy are paid by the state.



Balkan News Agency

POMAKS AT PRAYER BY THE CEMETERY AROUND THEIR MOSQUE

For about five centuries Bulgaria was ruled by the Turks, and during that time many Bulgarians became converted to Mohammedanism, the religion of their conquerors. A community of Bulgarian Moslems, called Pomaks, still exists in the Rhodope highlands. They are very fanatical and in culture are considerably behind their Christian neighbors.

between the Balkan nations, who have only combined against their common enemy, the Turk. The Serb dislikes the Bulgar, the Bulgar dislikes the Serb and the Greek, while the Greeks, recently driven out of Asia Minor by the Turks, torn by internal strife and in a state of chronic distrust, hate them all.

Through all this welter of fighting and fear of war the Bulgar peasant has gone on driving his team of slow oxen or buffaloes across his fields. He, like the Dane, is a small holder, as most of the farms are from one to six acres.

The Bulgarian farmer has all the peasant virtues and defects. Though he and his forefathers have worked on the land for centuries, he has taken a long time to discover that the old ways are not always the best. Until quite recently his farming methods were as primitive as his great-grandfather's, but, nevertheless, he has always raised fine crops of wheat, corn, barley and oats. Tobacco too is cultivated to a great extent and forms a

most important article of export. Around Sofia, where there are sugar refineries, the sugar-beet is grown.

The Bulgar, though he is quite a picturesque person, has not such a lovable nature as have others of the Balkan peoples. Frugal and taciturn, he has not the cheerful air of the Rumanian nor the expansive hospitality of the Serb.

As someone has said: "Put a Bulgar and a Montenegrin in a palace, and the Bulgar will look the peasant he is, while the Montenegrin, who has never bowed his neck to a conqueror, will look like a nobleman." But put them in a desert and the Bulgar will make it a garden of roses, while the other watches him work.

This does not mean that there are no educated people in Bulgaria, but two-thirds of the population are peasants, who mostly live far away from the towns and are too much occupied with their work to bother about learning and progress. Nevertheless, these hard-working farmers are the backbone of the Bulgarian kingdom.



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OPEN-AIR MARKET BY THE PORCH OF THE BANYA-BASHI MOSQUE

Sofia may be an up-to-date, European town in its architecture, but it is very Eastern in much of its population and their ways of buying and selling. One of the chief markets is located by the Banya-bashi Mosque, which is shown on page 85. Here on low stalls are displayed wooden salt-bowls, seen in the foreground, flasks, raw wool and homespun cloth.



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FRUIT MERCHANT SERVES A CUSTOMER IN A SOFIAN MARKET

The fruits of the earth also find a place in Sofia's open-air market. Heaped-up figs, grapes, apples, pears and plums make gay splashes of color in a scene already made colorful by the bright clothes worn by vendor and purchaser. The scales used in this market are probably lacking in accuracy, for they are merely held up by the hand



OUTSIDE A FACTORY OF WHICH THE RAW MATERIAL IS "roses, roses, all the way" in the Kesanlik district, for here is produced much of the world's supply of that fragrant oil, attar of roses. The rose gardens cover acres of ground, and during three or four weeks in May and June are marvelously beautiful. Then early every morning

Noble
IS THE SEMI-OPENED BUDS OF SWEET-SMELLING ROSES
merry bands of young men and girls in bright holiday clothes pluck the newly opened flowers and carry them in baskets to the factories near by. There they are spread in the sun before being put into the stills, a row of which can be seen under the roof on the right.



Balkan News Agency

PATIENCE AND INDUSTRY IN THE SUNLIT MARKET OF TIMOVO, ONCE CAPITAL OF THE KINGDOM

These women have come into Timovo with the produce from their fields and have taken up a stand in the cobble market to await customers. One spins while she waits. Having sold their vegetables, they will probably be customers in their turn and will return as laden as when they arrived. Timovo is a very beautiful town of north Bulgaria and stands on the River Yantra, where it makes an extraordinary hairpin bend. Here, in 1908, Ferdinand declared the country to be independent and took the title of King of Bulgaria.



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MONKS OF BULGARIA are known as the "Black Clergy," because they wear long robes and tall caps of dead black. Those we see here dwell in a beautiful flower-decked monastery near Tirnovo, the ancient capital of the kingdom. Most Bulgarians are, by religion, members of a national form of the Orthodox Eastern Church.



THE ISKER VALLEY is for a considerable distance a dark and gloomy gorge through the mountains. At other parts it is wider and in the north, near the junction of the Isker River and the Danube, it is about two miles broad. The surrounding hills afford pasture for many sheep, whose wool is converted by the peasants into brightly-dyed cloth.



© E. N. A.

FOUR-AND-TWENTY "PIGTAILS" APIECE

A Bulgarian girl who possesses long thick hair dresses it in plaits adorned with coins, and the more plaits she can have the prouder she is. Needless to say she does not have it done every day, for it takes time to arrange such a coiffure.

If we go on a railway journey through the Rhodope Mountains, which lie to the south of the Balkan Range, we shall see some magnificent scenery. These Rhodope Mountains are extremely beautiful and thrust their peaks above the forests and the vineyards that grow on their slopes. There are great gorges through which the rivers dash headlong to the sea, and in the dark pine forests that cover the hillside we might expect to find those lost princes and green-winged dragons that figure so largely in Bulgarian folk-tales. The scenery would not be so beautiful if the peasants were allowed to cut down the trees, but fortunately the care of the forests is in good hands. The state owns over one-third of the forests, religious communities and private persons the remainder. Much old forest land has been

replanted with trees since 1878, and vast areas of waste land have been similarly treated.

The frequent religious holidays observed by the Bulgarians make it necessary for them to work doubly hard in order to get their farm work done. In the autumn, when the corn has ripened and is ready for harvesting, the peasant and his family almost live in the fields, enlivening their brief hours of repose with quaint music, dances and harvest songs.

These dances are of various kinds, but the chief one is the *hora*, the national dance of Bulgaria. Any number of people take part in this, and each dancer places his hands in those of his neighbor or upon the latter's shoulder. A step is taken to the left and then three to the right. To the drone of a *gaida*, or bagpipe, the mass of dancers assumes the form of a serpent that coils and uncoils.

When the winds howl about the little lonely mountain cottages, the Bulgar peasant, snugly seated on his cushions—chairs are not used much in the Balkans—tells some old folk-tales to amuse his children, while his wife sits at her spinning-wheel, making the thread for the cloth that she will weave herself.

Some of these stories are about peasants who marry fairies, only to see their bride fly up the chimney as the priest makes the sign of the cross. Others are of princes who fly as eagles and of women who are changed into swallows. Prince Marko is the legendary hero of Bulgaria, as King Arthur is of the tales of England, and in the years of Turkish oppression he became a symbol of nationality, and his deeds did much to keep the love of freedom alive among the people.

There is not sufficient space here to tell



PEASANTS OF A VILLAGE NEAR THE NORTHWESTERN FRONTIER

The people of Bulgaria have numerous holidays during the year because the Orthodox Church celebrates a great many feast days. That does not mean they have an easy life, for they must labor from dawn till dusk on working days to make up for time wasted on holidays.

These country folk dwell near Belogradchik, a town on the Yugoslavian frontier.



Balkan News Agency

YOUNG MOTHERS AND THEIR BABES IN SOUTHERN BULGARIA

Bulgarian women share the field-work with their menfolk, but they have many other duties as well—spinning, weaving and knitting, housework and cooking. Winnowing and sifting the threshed corn is also their job, and here we see a group of sturdy young matrons so employed. Each carries her baby fastened in a sling on her back so that both her hands may be free.



BALKAN NEWS AGENCY

THE FOUNTAIN or spring plays an important part in many of the customs of Bulgarian village life. Into it, for instance, a week-old bride, escorted there by the village matrons, throws a coin or trinket as an offering to the water nymphs. Then she fills her pails with water, which, to bring her luck, is poured over her by her companions.



BALKAN NEWS AGENCY

THIS FRUIT-GATHERER is returning home with her baskets full to overflowing. There are many types of Bulgarian national dress. This is the one that is worn round Kostenetz, a village in the south-west, at the foot of the Rila Mountains. The two young girls, whom we see on the opposite page drawing water are near neighbors of this girl.



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SELF-PROTECTION IS THE FIRST RULE IN SHOEING AN OX

These peasants are not, as one might imagine, torturing this poor ox. They are merely preparing it for the blacksmith. Oxen are used largely for transport in Bulgaria so they need shoes as much as horses do in this country. Two kinds of ox are used—a humpless, hardy, light gray breed and a black water-buffalo.

of his many feats of daring against the Turkish invaders, but the story of his passing is well worth the retelling. In his castle the aged Prince Marko lay on his couch of hides, dreaming of old wars and of the brave days of his youth. To him there came an old friend, Philip the Hungarian, fresh from the Turkish wars. He told Marko that the way of fighting had changed.

"Old Marko," he cried, "do you know what has befallen the world? Men are making little tubes of iron. In that tube they put a black powder and a little ball. Out it flies. It strikes a man and away flies his soul."

But old Prince Marko laughed. "How can a little tube kill a man? Why, then a coward could slay a hero! With this right hand I have slain three sultans! Bring me a tube and I will catch the ball and throw it back to you." One of Philip's soldiers fired his rude matchlock and Marko's right hand was shattered.

Then seeing that the times were changed and being weary of the world, the old warrior mounted his horse and rode away into the mountains where, to this day, the peasants believe he sleeps till his country has need of him.

The Bulgarian Church is a branch of the Greek Orthodox Church, but the peasants join to their religion many rites that seem to be of a pagan nature to Western Christians. Food and drink are left upon the tombs of the departed, and demons or the powers of the air must be guarded against. On the Feast of St. Demetrios, these forces are thought to have power to harm the cattle, and, accordingly, lighted tapers are placed in the byres, or cow-sheds. March 25 is looked upon as the holiday of all creation when, according to the peasants, even the bees and swallows cease their labor to celebrate the re-birth of Nature.

Monasticism is a feature of the religion of the Greek Orthodox Church, and there

THE BULGARS AT HOME

are one hundred monasteries in Bulgaria. Of these the most important is the Rila Monastery. The monastery is to the Bulgar what Canterbury Cathedral was to the medieval English, and four times a year pilgrims—sometimes as many as ten thousand—come to the monastery to pray and to seek blessings from St. Ivan Rilski or St. John of Rila as we would call it.

No one visiting Bulgaria should miss seeing the immense rose fields on the slopes of the Balkan Mountains. From these is obtained the perfume, attar of roses. All during May and June is a busy time for the rose-pickers. Girls and young men

strip off the buds while children run to and fro carrying the full baskets to the sorters. The roses are always picked in the early hours of the morning before they are in full bloom, then they are taken to the factory where the juice is squeezed out in presses, such as we have shown on page 88, though in some places there are more up-to-date ones. A visit to one of the rose fields of the Kazanlik, Karlova, Klisura or Stara Zagora districts is something to be remembered, not only because of its great beauty but because of the exquisite fragrance that pervades the atmosphere for miles and miles around.



Balkan News Agency

PEASANTS OF THE PLAIN OF SOFIA ARE ACCUSTOMED TO FLOODS

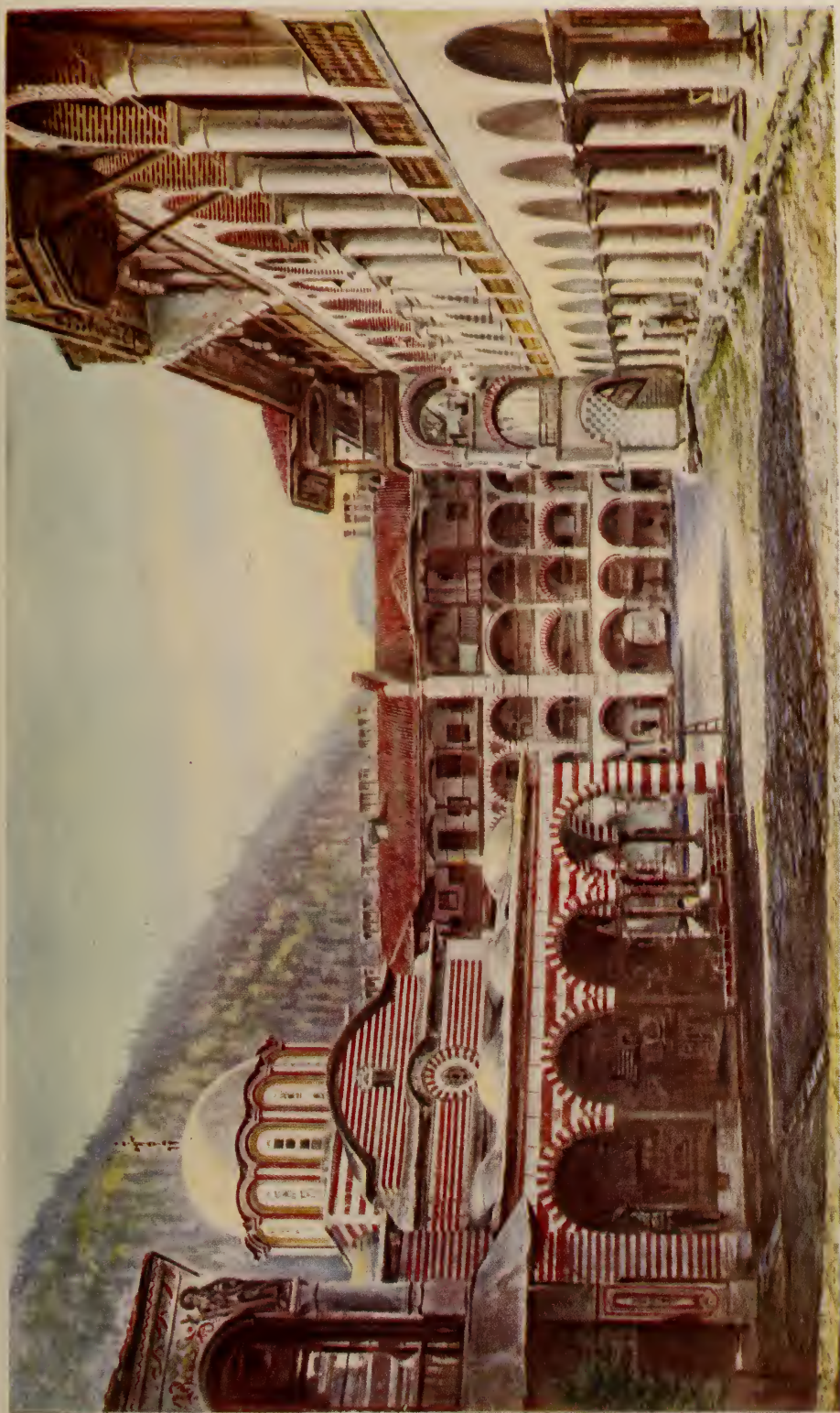
Where the Isker River crosses the Plain of Sofia, it flows through several channels and, as often happens under such circumstances, the country may become flooded. Then peasants who dwell in the neighborhood mount their stilts. These men are members of the Shop tribe, who are believed to be not even of the same race as the Bulgar.



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GABROVO ON THE YANTRA, a tributary of the Danube, is not really the poverty-stricken, tumbledown place that it appears to be in this photograph, for it has turned its poorest, though perhaps most picturesque, side to the camera. It is a thriving little town of ten

thousand inhabitants, most of whom are engaged in the manufacture of woollens, cutlery, pottery or gold embroidery. It possesses six bridges over the river, more if we count such flimsy, wooden structures as the one across which these men are walking.



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THE RILA MONASTERY, though most of its buildings are only a century old, is of ancient origin. In the ninth century a hermit, Ivan Rilski, dwelt among the Rila Planina, or Rila Mountains. He was venerated as a saint, and a monastery was later erected over his cell.

That monastery has been rebuilt and enlarged until it has grown into the great building we see here, which includes within its high walls a church—the domes, building on the left—a tower and an ancient armory. It is considered very holy by the Bulgarians.



THIRSTY WAYFARERS AWAIT THEIR TURN AT THE SPRING

A strong sun in a cloudless sky ripens the fields of maize, but beats down mercilessly upon the workers in those fields and upon folk who travel along the open country road. Therefore this spring, cool in the shade of the trees, is rarely without visitors. From inscriptions on them, such springs are seen often to be erected in memory of the dead.



Balkan News Agency

EVERYDAY SCENE IN A VILLAGE OF THE CENTRAL UPLANDS

This fountain is to be found in a small town with a long name, Koprevshtitsa, among the Balkan Mountains. Each of these women will spill a little water out of her brimming pails before she enters her house, for she believes that a wicked spirit may be floating upon the surface and, if it gain entrance, it will remain with her and do great mischief.



TOP-HEAVY HOUSES AT MELNIK, NEAR THE GREEK FRONTIER

There are more Greeks than Bulgarians living in the little town of Melnik, which lies in a valley that was once, long ago, the basin of a lake. In wet weather it is sometimes flooded by the torrents that come rushing down the mountain sides, and so the lower stories of the houses are very solidly built and the doors are above the level of the street.



Balkan News Agency

ONE AND ONLY STREET OF A BULGARIAN MOUNTAIN VILLAGE

In this mountain village, one uneven road serves as the only street and in the winter months even this is probably snowed in. The single-room cottages are sturdily built for they have to withstand all kinds of weather. Inside, homemade rugs cover the floor of beaten earth and copper pots adorn the walls. The furniture is chiefly cushions.



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THIS RIVER-CARVED GORGE made by the Elli Dere through the Rhodope Mountains of Bulgaria, has given man a good roadway which can be used for carriages while the river serves as a means of transporting the timber from the forest-clad slopes. The scene too is one of great beauty and grandeur, which one may contemplate as one drives along.



POPOFF

THE DUPNITSA GATE of the famous Rila Monastery is curiously painted in bright colors and frames a delightful view of the steep, beech-clad slopes of the Rila Mountains. The monastery, the religious centre of Bulgaria, is in a valley nearly 3,900 feet above the sea. It shelters a community of about 200, but can accommodate about 2,000.

THE BULGARS AT HOME

Another important production is silk, which is said to have special qualities owing to the strength and freshness of the Bulgarian mulberry leaf. The mulberry groves are to be found chiefly in the south-eastern districts. There is considerable mineral wealth, but it is little exploited. Industry also is not highly developed largely because of lack of capital. One of the most important industries is weaving, which is carried on in the home. Woolen textiles, carpets and braids are made but are used mostly by the people themselves. Other industries, though on a very small scale, are flour-milling, and the making of pottery, wines and cigarettes.

Bulgaria to-day is the smallest Balkan state, except Albania. Her richest provinces—the tobacco-growing districts on the Ægean Sea and her vast cornlands of the Dobruja—have been torn from her. The Bulgar peasant, through no fault of his own, must remain rough and unedu-

cated, because the state is unable to provide the necessary money to support good schools and colleges. In addition, there have been the refugees to care for, some 260,000 of them who, since 1918, have flocked to their homeland from hostile neighboring countries. Fortunately, through the League of Nations, Bulgaria was able to secure a loan and now she is proceeding along a definite scheme for absorbing them into the country. This task will take a long time and especially when Bulgaria is at the same time trying to recover from both an economic and financial crisis.

But even though one many feel that things are somewhat brighter, the embers of ten centuries of Balkan hatred must be quenched if there is to be any permanent peace in the Balkans—those turbulent little states of Southeastern Europe. Even now the will for peace is lacking and the “caldron of Europe,” as the Balkans are called, still seethes ominously.

BULGARIA: FACTS AND FIGURES

THE COUNTRY

Independent kingdom in Southeastern Europe. By the Treaty of Neuilly in 1919, Bulgaria lost southern Dobruja to Rumania, Tsaribrod and Strumica to Yugoslavia, Macedonia to Greece. It is bounded on the north by Rumania, on the east by the Black Sea, on the south by Greece and on the west by Yugoslavia. The area is 39,814 square miles and the population 5,483,125.

GOVERNMENT

Executive power is vested in a council of ministers nominated by the king. Legislation is in the hands of a single chamber, the Sobranie, composed of 227 members who are elected for four years. They are elected by universal manhood suffrage on the basis of proportional representation. Questions affecting the throne or territorial or constitutional changes are decided by a Grand Sobranie elected for the purpose with twice the number of members.

COMMERCE AND INDUSTRIES

About two-thirds of the population are engaged in agriculture. Most are peasant proprietors holding small farms from one to six acres. Wheat and corn are the principal crops but fruit, wine, cotton, tobacco, sugar-beet, roses and sunflowers are also important. Stock-raising is carried on extensively. Industries are not much developed. They include

flour-milling, sugar-refining and the manufacture of woolen goods. Coal and iron are found in quantities, but there are deposits of copper, lead, iron, zinc and silver which are not worked. The exports are tobacco, eggs, corn, wheat, hides and attar of roses; the imports are textiles, metals, machinery, hardware, lumber, skin and leather, vegetable and mineral oils.

COMMUNICATIONS

Railways (1,651 miles) are owned and operated by the state. There are 3,739 miles of telegraph line and 5,174 miles of telephone line.

RELIGION AND EDUCATION

Most of the people belong to the Greek Orthodox Church. There are some Mohammedans and Roman Catholics. Elementary education is compulsory and free between the ages of 7 and 14. There are special schools, a state university at Sofia, and an American College at Sofia, under the administration of the Near East College Association.

CHIEF TOWNS

Sofia, capital, 213,162; Philippopolis (Plovdiv), 85,188; Varna, 60,787; Ruschuk, 45,672; Burgas, 31,428; Slivno (Sliven), 29,335; Plevna (Pleven), 29,063; Hascovo, 26,366; Stara Zagora, 28,929; Choumen, 25,316.

GREATER RUMANIA

Modern Life in a Province of Ancient Rome

For centuries Rumania was practically unknown to the peoples of Western Europe, and the country only became an independent kingdom in 1878, after having suffered Turkish misrule for many years. Though their country was laid waste during the World War, the Rumanians are earnestly striving to make a united kingdom of Greater Rumania. Some of the newly acquired territory, however, is inhabited by a Teutonic people who are quite unlike the Rumanians, since the latter are Latins and resemble the French in temperament. In this chapter we shall learn of their ancient culture and of the pleasant people who live in town and village.

THE beginning of Old Rumania (many Rumanians still speak affectionately of the Old Kingdom) appears to date from the expeditions made by the Emperor Trajan against the Dacians about 106 A.D. Trajan celebrated his victories over them by erecting a column, at Adam Klissi in the Dobruja territory, similar to the well-known Trajan's column in Rome. Many Roman colonists came to settle in the newly conquered fertile country, and thus it quickly became one of the most prosperous of all the Roman colonies. It was then known as "Dacia Felix."

It suffered terribly under the hordes of Goths who swept down upon the land in the third century. Some historians believe that the Daco-Romans retired to the Carpathian Mountains and, as the Goths did not pursue them, they lived there almost forgotten. There they formed themselves into a permanent nation with a language and a civilization that was far above that of the barbarians which later surged in from all sides. Others think that the main part of the population retired south of the Danube, but later returned to re-occupy the land. The territory between the Carpathians and the Danube has passed from one invader to another, but none succeeded in wiping out the people as a national body. Their own proverb exactly describes their national experience: "The water passes, but the stones remain."

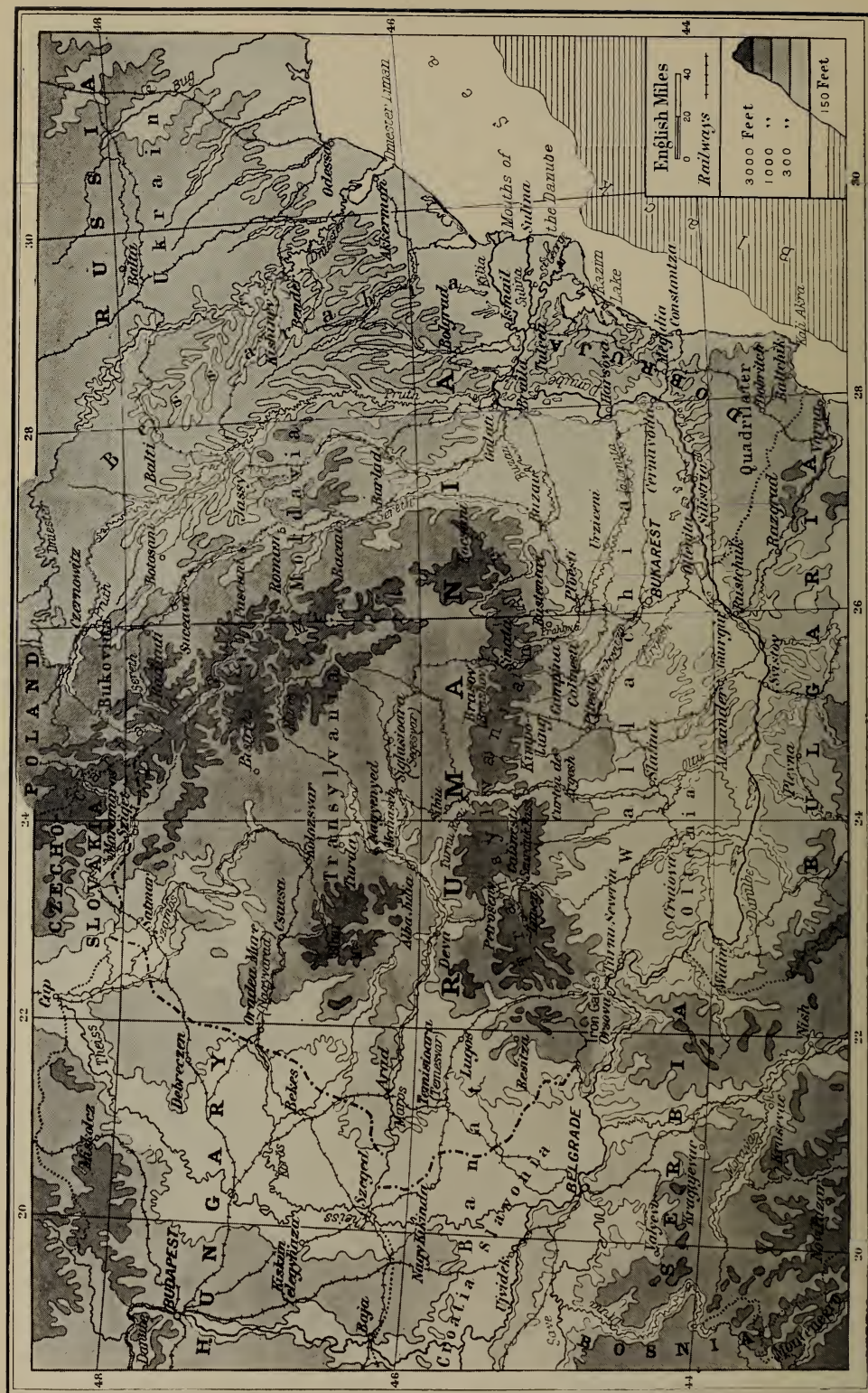
There developed in this territory two large principalities, Wallachia and Moldavia, each of which tried separately to free itself from its oppressors, the Turks,

who had conquered the country in the fifteenth and sixteenth centuries. It was not until 1861, however, that they united. Seventeen years later, a principality was formed which, in 1881, became the kingdom of Rumania.

About the middle of the nineteenth century, Rumania was powerfully influenced by France. The educated classes sent their children to French schools, and French became the official language which was used in international negotiations. Napoleon III spoke of Rumania as "France's Latin sister" and encouraged the Rumanians to repel Turkish and Russian attempts to acquire political influence. Members of the younger generation who had gone to Paris came back with many French ideas, especially about education. An education act, passed in 1864, made education free and elementary education compulsory. But because there were few schools and not nearly enough teachers, the majority of the peasants remained illiterate, as they are even to this day, in spite of the act.

A slight knowledge of Latin will, however, be quite sufficient to prove how right the Rumanians are in claiming their language to be of Roman origin. There are many Latin terms and words in their language, although there is a larger percentage of Slavic with numbers of Turkish, Greek and Magyar words. The sound of it is not unlike Italian, and in poetry it is exceedingly musical.

There are two distinct and opposite types even among pure Rumanians. One is fair and blue-eyed, and the other is as



RUMANIA FROM THE DNIESTER TO THE DANUBE AND FROM HUNGARY TO THE BLACK SEA



Farmborough

HARVEST TIME IN BUKOVINA: OXEN TAKE THE PLACE OF HORSES IN THE FARM LANDS OF RUMANIA

In the northern part of Rumania, east of the Carpathian Mountains is the highland province of Bukovina. This territory, although inhabited mostly by Rumanians and Ruthenians, belonged to Austria until after the World War. Much of the land is covered with forests but some of

it is cultivated. Here we see two youthful Ruthenians carting a crop of hay. The rickety wagon is drawn by a pair of small mouse-colored oxen, the chief beasts of burden in the country districts. Modern methods of farming are little known in Rumania.



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BRINGING TO THE SURFACE THE RICHES THAT LIE UNDER RUMANIAN SOIL: AN OIL-FIELD AT BUSTENARI

Next to wheat and corn that flourish on her fertile plains, Rumania's greatest source of wealth is petroleum, which is found in Moldavia, east of the Carpathians, and in Wallachia, south of the Transylvanian Alps. In this photograph we see some of the derricks erected over the wells and its derricks, a petroleum field is very ugly. The oil is conveyed through a huge pipe to Bustenari in Wallachia. Constantza, a port on the Black Sea where there are great refineries, and from there it is shipped to other lands. With its oil-sodden ground and its derricks, a petroleum field is very ugly.

dark as the Italian people. Both types are tall, hardy and proud of their race, and have a very keen sense of nationality, for every child is taught that he is a descendant of the great Roman Empire. This pride is strongest among those who lived in the Old Kingdom. The additions made to the country by the peace treaties after the World War have brought in, however, not only many Rumanians once scattered but also many Magyars, Russians, Germans and Bulgarians. There have always been a considerable number of Jews in the country. Such are the people who have in their country a veritable storehouse of treasure that is as yet only half appreciated and half developed.

A Land of Varied Resources

Rich in timber, rich in minerals and especially so in petroleum, Rumania is also one of the greatest grain-producing regions in Europe. It grows and exports vast quantities both of wheat and corn. Unfortunately, commerce is hampered by a bad railway system and by the lack of ports.

At present, much of the trade is carried on the Danube, but there is one port on the Black Sea, Constantza, which bids fair to become important as a shipping centre. It is admirably situated and only awaits increase in railway and the improvement of its own harbor facilities to take first place in Black Sea commerce, not only of Rumania but of the countries near by.

Now let us take a look at the country itself, much as if we were passing over it in an aeroplane, yet low enough to see clearly its roads and its farms, its towns and streets and buildings. We shall then understand something of the perplexity that besets Rumanians in these days, with so much that the World War has destroyed and so much that it has given them.

The Expansion of the Old Kingdom

There is a great deal of pride among Rumanians in the wonderful expansion of their kingdom. Formerly the shape of their country was somewhat like a crescent with a deep hollow and blunted ends. It

is now filled out to an almost perfect oval. It has more than doubled in size and includes over twice the number of people that it formerly held. The Old Kingdom consisted of the provinces of Wallachia, Moldavia and the Dobruja—a strip of coast along the Black Sea. Greater Rumania includes Bessarabia (formerly Russian), Southern Dobruja (formerly Bulgarian) and Bukovina, Transylvania and other large sections that once belonged to Austria-Hungary.

Its neighbors on the north and west are Poland, Czechoslovakia, Hungary and Yugoslavia, and on the south, Bulgaria. Except in the north, where the Carpathians form a boundary, and in the south, where the Danube divides one country from another, there are no real frontiers. The Black Sea does, however, make a valuable coastline on the eastern side. If Rumania is to hold her own, she must live in friendship and have good communication by railway with her close neighbors on the western side. That explains why an understanding with them seems so desirable both to her and to them, and why their statesmen are striving for it.

The Pride of the Rumanian People

The Danube is the joy and pride of the people, although they can claim only its lower course. It is truly a marvelous river. It is said to take its rise "in the courtyard of a gentleman's house in Germany," and it receives many tributaries as it flows through other countries before it reaches the Kazan Pass, where it passes through the Iron Gates and then comes into Rumania. It is at its narrowest and deepest in this pass. The submerged rocks that gave rise to the name of the Iron Gates have been cleared by dynamite to make a safe channel through which ships may go. When this great engineering feat was accomplished, it was made a ceremonial occasion, and its opening was attended by the emperor of Austria (Francis Joseph), who was then reigning, and the kings of Rumania and Serbia.

Although the Danube is not "blue," as the song describes it, it is far more mag-



E. O. Hoppé

PELESHOR CASTLE, IN THE HEART OF THE TRANSYLVANIAN ALPS

Sinaia, the lovely hill resort, lies in Wallachia, 70 miles north of Bukarest. Since King Charles built a palace here about 1880, many handsome villas which house the diplomatic and social world of Bukarest during the summer have been built. The Chateau of Peleshor, a second royal residence, which is shown above, was completed in 1903.

nificent and imposing than even the Rhine because of its stillness and breadth. It expands to a width of between two and three miles near Belgrade, and has islands and lovely reaches that give variety to it. The most famous bridge over the Danube in Rumanian territory is that at Cernavoda, which was completed in 1905. It

carries the railway line from Bukarest, the capital, to the Black Sea port of Constantza. The bridge is itself over twelve miles long, as it has to cross vast tracts of marshy land as well as water. Three arches of it were blown up by Rumanian soldiers in 1916 to prevent the advance of the enemy. We can imagine the grief

GREATER RUMANIA

they felt at having to destroy this wonderful work. It has taken five years to restore it.

But let us leave the Danube to carry its huge burdens of timber and grain at its own dignified, if rather lazy, pace and

fly northward toward that region of romance, the Carpathians. In doing so we shall pass over Bukarest.

Some call it "the little Paris." Considering how much the Rumanians admire the French, that is not surprising and we find



RURAL SCENE IN A RUMANIAN-RUSSIAN BORDER VILLAGE

Bessarabia, the eastern portion of Greater Rumania, is very fertile. Cereals, fruit, flax and tobacco are produced extensively, and stock-raising is a leading industry. This little hamlet of Ciopleni, near the Russian frontier, contains many primitive-looking dwellings, for Bessarabian villages are usually sadly behind the times.



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GAY GARB OF A YEOMAN FAMILY OF RUMANIA

The national costume of Rumania is very distinctive. The women usually wear a long, full-sleeved, embroidered dress of white linen, with a brightly colored double apron hanging down back and front. Kerchiefs or transparent veils cover their heads. The tunic and wide trousers of the men are also of linen. This man's waistcoat is of sheepskin embroidered.



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WORKADAY CLOTHES OF THE CATTLEMEN OF MOLDAVIAN UPLANDS

All over Rumania oxen are used to draw the carts and wagons, but in some districts, especially Moldavia, other kinds of cattle are raised, principally for export. The cattlemen of Moldavia, like their kinsmen the shepherds, keep themselves warm during the cold weather by wearing shaggy sheepskin cloaks, each made from four fleeces.



SHEPHERDS OF THE MOUNTAINS AND THEIR SUMMER DWELLING

From October to April the Rumanian shepherd lives on the plains of the lower Danube. Then in the spring he and all his family drive the flocks to the mountain pastures. There they build tiny villages of a few primitive huts, a milking-shed—for sheep are milked in Rumania—and a rough sheepfold. Branches and brushwood serve for construction material



Farmborough

HOMESPUN, GAILY EMBROIDERED, CLOTHES THE RUMANIAN PEASANTS

Rumanian houses are often of wood, thatched or tiled, and sometimes raised, like this one, a little above the ground. The peasant woman's industry and love of bright colors is expressed in her house as much as in the clothes of her family. On the floor and hanging on the walls are richly colored rugs and tapestries that she has woven and embroidered.



RUMANIANS OF WALLACHIA SOAKING FLAX IN THE JUI RIVER

Dressmaking in Rumania is not a simple matter. Let us suppose that a trousseau is going to be prepared. Seed must be sown in the flaxfield. The flax stalks must be cut, soaked in the river, pounded and bruised, then combed into fibres. Next spinning must be done, then weaving, and afterward the linen must be bleached.



Haeckel

STACKING THE SOAKED FLAX ON THE RIVER BANK

It is still necessary to cut out and make the clothes and, above all, to embroider them with many fine stitches. The trousseau thus takes so long to prepare that, as a peasant girl often marries when only fifteen years of age, she has not time to do all of these things herself. So her mother begins it for her while she is a baby in her cradle swinging from the rafters.



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SAXON COUPLE OF TRANSYLVANIA

In Transylvania there are many purely Saxon villages, peopled by the descendants of Germans who came here about 600 years ago and made this land their home. They have retained their Saxon character, language and costume.

there is a *boulevard*—only one, but a very long and fine one—and a *chaussée*, which is the fashionable meeting place and drive. Besides these, there are many fine streets with some splendid shops, many small and old streets with bazaars that tell us we are in the Near East, and there are crowds mixed in type and color. There are numerous churches, too, nearly two hundred, most of which are Greek Orthodox, the state church, although complete religious freedom is allowed. Opportunities for education are numerous for besides all kinds of special schools, there is a university of considerable size.

Apparently they need very little sleep

in Bukarest. The theatres and moving pictures are well patronized, but when the performances are over the people throng the streets and the cafés are open very far into the morning hours. There is music and chatter, dancing and sipping of drinks, and it is all very light, very gay and very different from the sombre quiet of the unlighted country we traverse on our way to the mountains. We shall pass over tract after tract of corn and fruit-growing country with villages of whitewashed houses roofed with thatch or shingle, all very like each other.

Over eighty per cent of the population are peasants. A few years ago they cultivated the land belonging to the nobles who owned enormous estates. After the Russian Revolution and when Bolshevism was beginning to spread to the countries near by, the nobles took heed and decided to give up large sections of their land which were parceled out among the peasants. To-day, each peasant has his own little farm and a house which has been built mostly by his own hands.

His method of building is very simple indeed. First, he

puts up four posts, then the roof, and the walls made of clay and straw pressed together are built up by degrees. When dry and hard, these are whitewashed inside and out, and as this is done at least once a year, they are kept clean and bright, especially when gay bands of red and blue color are added. The mud floor inside is as hard and smooth as timber and the cabin is divided into rooms. There will be a veranda gay with creepers, so that the home is quite picturesque outside and in.

The interior is bright with gay rugs and painted furniture and often with home-made embroideries and polished metals. It is only the better cottages, however,

GREATER RUMANIA

which are so charming for there are others so poor as to be hardly fit to live in. Each village has a church and school and post office, and a well, which is the meeting place of the gossips and of sweethearts.

There is a great love for children in Rumania. An old proverb says: "A child is a blessing to any man's roof," and a large family is the pride of the parents. Children are useful, of course, as they start to work in the fields at a very early age—the girls gather the flax and fetch wool and the boys help with the plowing and reaping. Attendance at school is, however, steadily increasing.

Young and old are very fond of dancing. The young people will walk miles to a dance in a neighboring village, and the public dancing ground is of earth beaten smooth and hard and clean as a board. The girls wear ribbons, flowers and a smart though home-made dress. The young men a long, snow-white blouse, with a border richly worked in color, a sash of

scarlet or embroidered leather and a sleeveless coat. They keep on their hats while they dance. All wear heel-less sandals. There is invariably a master of ceremonies, whose duty it is to see that the girls have partners—and no "sitting-out" is allowed. Music is usually furnished by the gipsies, or *tzigani*, of whom there are a large number in Rumania. They are quite distinct in race from the other people and although some live in settlements, they are mostly nomadic. The haunting strains of their melodies have an immense popularity with the Rumanians both in the country and in the towns.

The Rumanian peasant has no fear of having his house robbed. When he goes out he props a stick against the door to show he is not at home. It would be a serious breach of good taste to disregard this and enter. On the other hand it is not a crime to help yourself to his fruit or his grain, provided you do not take more than you need for yourself. It is



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EVERYDAY LIFE IN ONE OF THE PRINCIPAL SQUARES OF TEMISIOARA

Once a royal free city of Hungary, and known as Temesvar, Temisioara is now the chief town in the western part of Rumania. Lying in a plain on the Bega Canal, it is the collecting and distributing centre for the fertile Banat. Tobacco, leather, cloth and paper factories are the principal industries and add greatly to the town's prosperity.



© E. N. A.

SUNLIGHT AND SHADOW IN A FRUIT MARKET IN TEMISIOARA, THE CAPITAL OF THE EASTERN BANAT

under the rule of Russia or Austria-Hungary. Now all these districts are part of Rumania. The Banat, the westernmost province, is very fertile, and here we see the peasants marketing their garden produce in Temisioara, or Temesvar as it was called formerly.

The Rumanian race is a very distinctive one, for it is of Latin origin, while the neighboring peoples are Slavs and Magyars. Before the World War as many Rumanians as dwell in Rumania itself lived in Bessarabia, Bukovina, Transylvania and the eastern part of the Banat, and so were

GREATER RUMANIA

recognized as the right of the hungry to be fed, whether the host is at home or not.

The Rumanian woman has a busy life, especially after she is married. In addition to her housework, she has to collect and prepare all the material for spinning flax or wool. She spins and then weaves it on a hand loom, making the most beautiful materials in both light and heavy textures. The articles are also dyed and embroidered. The native love of color and design is clearly shown in this work. Many of the best pieces are taken to the towns for sale, but every home will be abundantly supplied with rugs and hangings, and the people are very fond of elaborately embroidered clothes. Everything, even pottery, is most lavishly decorated.

As we go north and cross the Carpathians, we come into quite a different type of country and to a people of quite an opposite character. On the farther side of the range the land is pastoral, of wild beauty and great charm. It is German, judging by the buildings, which are of stone and set in walled courtyards, and all as like one another as peas in a pod. The people are all alike, too, sturdy, stolid, not given to speech, but thrifty and most industrious. This is quite a contrast in disposition to the lively Rumanians we have left behind. It is a stretch of country surrounded by mountain peaks, called the Siebenburgen—the land of seven burgs or forts, or Transylvania, the land across the forest—that we come to now.



Rumanian Legation

GETTING THE DAY'S SUPPLY OF WATER AND OF NEWS

In a Rumanian village the spring is a meeting place where the busy housewife, while filling her pitchers, allows herself a moment's rest for gossip with a neighbor. The peasant woman is very superstitious and never dreams of carrying away her full jug until she has offered homage to the spirit of the spring in the form of a few scattered drops of water.



Kankovszky

IN RUMANIA WOMEN'S WORK IS INDEED NEVER DONE

A Rumanian peasant woman needs to be very industrious, for, added to her labors in the field and house, she must prepare the flax, spin the thread and weave the cloth to make her clothes and those of her husband and children. Then the garments must be embroidered.

She is never idle, and wherever she goes she carries her distaff and twirls her spindle.



Popoff

GIRLS OF RUMANIA IN DRESSES THAT ARE WORKS OF ART

A Rumanian will go with little food rather than lack a holiday costume, and that of even the poorest peasant is of rare beauty, covered, as it is, with hand embroidery of intricate design, in scarlet, blue and gold thread. There are some villages in Transylvania, however, where the women avoid all colors and wear elaborate dresses of only black and white.



E. O. HOPPE

THE GREAT DANUBE collects the drainage of an immense region, and flows in hollows between the Alps and the Jura, the Alps and Bohemia, the Alps and the Carpathians, and the Carpathians and the Balkan range. It has wonderfully deepened a crack between the two last

and has so formed the Iron Gate. Also it has created land where once was sea, for it has a wide delta, formed by the deposition at its mouth of sediment—the stones and soil it carried away when cutting through the mountains—picked up during its course of nearly 1,800 miles.



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THE PEASANTS OF RUMANIA own their land and are not, as they were sixty years ago, the serfs of the nobility. This sturdy farmer in his sheepskin coat must still work in the fields from dawn to dusk and so must his father and his wife, but the crops he harvests are his own, and so is the thatched, wooden cottage, which he has probably built with his own hands.



Cultura Nationala

PRINCIPAL STREET IN BUKAREST, THE "CITY OF DELIGHT"

Bukarest, the capital of Rumania, is a gay, modern city, full of color and life, inhabitants of which take great pride in their nickname of "Little Parisians." The chief shopping street, which we show here, received its name of Calea Victoriei, meaning Street of Victory, after the Battle of Plevna in 1877, by which Rumania freed itself from Turkish rule.

GREATER RUMANIA

Many of these settlers are Saxons, although where they came from is a mystery. In fact, it is so mysterious that legend has it that the founders of this "tribe," if we may so call them, were those children whom the Pied Piper decoyed from Hamelin town, and who, you will remember, entered the mountain after him and were seen no more by their parents and townsfolk. It is said that they came through the tunnel out into this fertile plain and have remained here ever since, self-supporting, producing everything they want, from nails to embroidery. They are their own carpenters and shoemiths and tailors, their own weavers and potters and farmers. Truly, the Pied Piper did not leave them helpless if those children from Hamelin town grew up and founded a colony as prosperous as Transylvania is now!

This "land of a thousand beauties and a hundred hopes," as someone has styled

Rumania, is a country full of the quaintest superstitions. Many of the peasants live in dread of "The Little People" or, as some call them, "The Good People." Many spells and incantations are practiced to induce these spirits to be merciful and to preserve homes and crops. In every well, too, there is supposed to live the Water Woman, to keep peace with whom everyone who draws water will spill a few drops on the ground before leaving, or, if drinking, will blow three times across the jug or pitcher.

In spite of their quaint customs and belief in age-old superstitions, it is the Rumanian peasant who occupies the top-most place of importance in the country. One of their statesmen has referred to them as "the most numerous and most interesting part of the Rumanian people" and he was right. They are the real rulers, and it is to them we may look to work out the future of the "Greater Kingdom."

RUMANIA: FACTS AND FIGURES

THE COUNTRY

Lies in Southeastern Europe and includes, besides Old Rumania, Southern Dobruja (from Bulgaria), Bessarabia (from Russia), Bukovina (from Austria), Transylvania and parts of the Banat (from Hungary), acquired as a result of the Second Balkan War and the World War. It is bounded on the west by Hungary, on the northwest by Czechoslovakia, on the north by Poland, on the east by Russia, southeast by Bulgaria and southwest by Yugoslavia. The total area is 122,282 square miles, and the population, 17,393,149.

GOVERNMENT

A limited and hereditary monarchy. Executive power is vested in a Council of Ministers. Parliament elected by universal suffrage and consists of Senate and Chamber of Deputies. Every tax-paying Rumanian over 21 is an elector. For purpose of local government, provinces are divided into districts which are subdivided into communes, villages and hamlets.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation, and the main crops are corn, wheat, barley, oats, rye, beets and tobacco. Forestry is carried on extensively especially in the Carpathians. There is much livestock. Petroleum wells and salt mines are worked, and other minerals include lignite, iron and copper ores, lead and antimony. Salt-mining is a state monopoly. Other

industries are flour-milling, brewing and distilling. The chief exports are cereals, petroleum, timber, hides, wool, vegetable oils, wood manufactures, and the imports are manufactured goods (mostly textiles), machinery, automobiles, vehicles and chemicals.

COMMUNICATIONS

Railways, 6,414 miles in length, are mostly state-owned and operated. There are 421 miles of narrow-gauge railway. Telegraph lines amount to 8,865 miles and telephone lines, 2,120 miles. There is regular air service. State has service on Black Sea and Danube for commercial navigation.

RELIGION AND EDUCATION

Most of population belong to the state church, namely Greek Orthodox with liturgy conducted in Rumanian language. There are also Roman Catholics, Protestants, Armenians, Jews and Mohammedans. Wherever there are schools, education is free and compulsory. There are special schools and 4 universities—at Bukarest, Iasi (Jassy), Cluj (Kolozsvár) and Cernauti (Czernowitz).

CHIEF TOWNS

Bukarest, 860,000; Chisinau, 250,000; Iasi, 185,000; Galati, 153,500; Cernauti, 150,000; Braila, 100,000; Temisioara, 100,000; Oradea Mare, 90,000; Arad, 79,000; Craiova, 75,000; Satumare, 65,000; Constantza, 65,000; Brasov, 58,000. (Figures from Rumanian Consulate.)



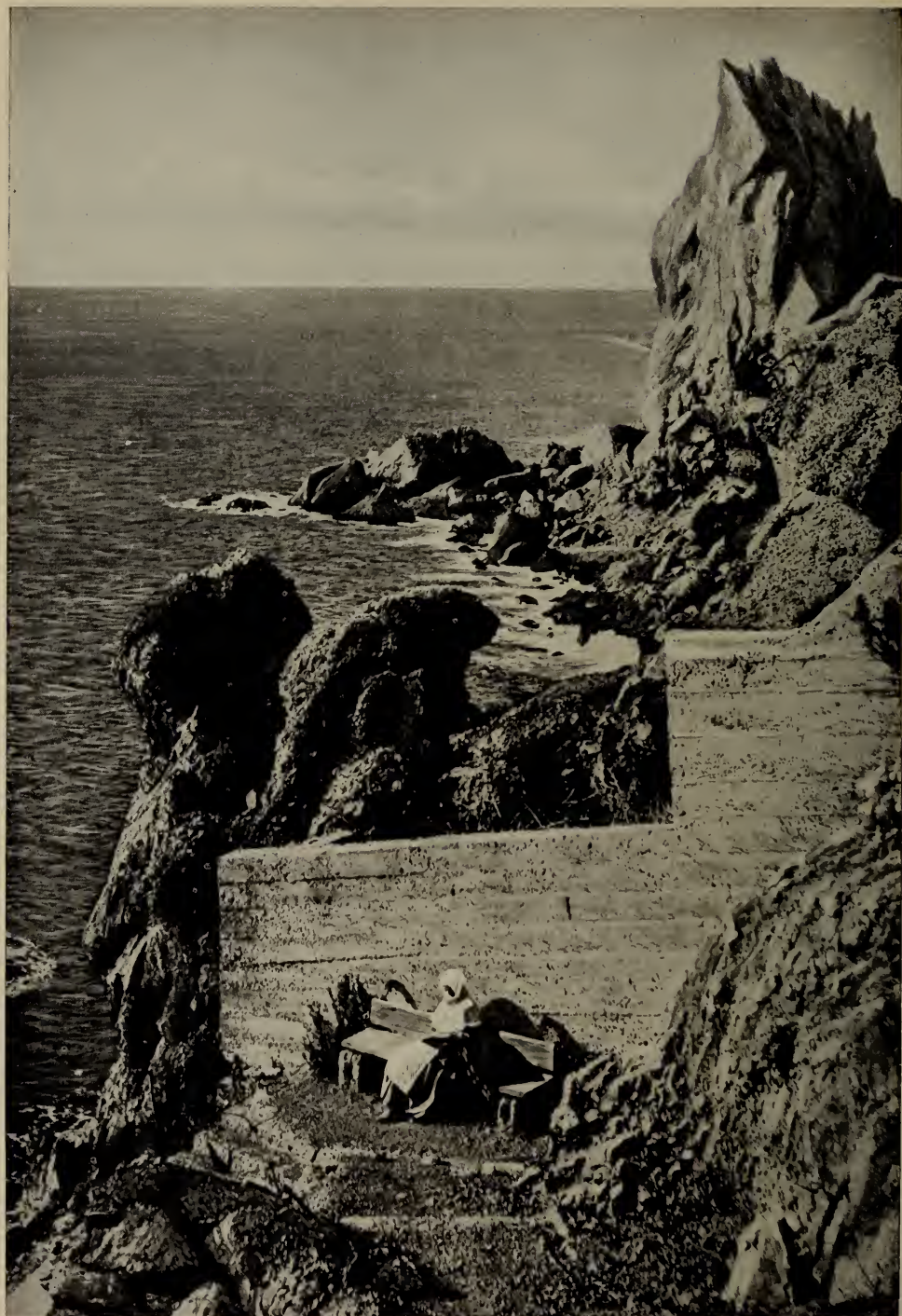
ROMANIAN LEGATION

A PEASANT GIRL of Rumania returning from the well with a jar filled with water, greets with a smile any chance wayfarer she may meet for she believes she will bring him good luck. But should she meet anyone as she carries an empty jar to be filled, she is sad and ashamed for then it is ill-luck that she brings. Such is the old superstition.



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THE CALUSARE, one of the national dances of Rumania, is usually performed by men. In gay costumes, decorated with fringe and tinkling bells at their knees, they dance in the open air at fairs and festivals to the music of the flute, the lute and the violin, played by ragged gypsy musicians. In another dance, the Hora, women also take part.



Florence Farmborough

THE LOVELY SHORES OF THE CRIMEA, THE RIVIERA OF RUSSIA

To the majority of Western people the name Crimea is familiar only because of the Crimean War, but the peninsula is one of the beauty spots of Europe, with exquisite scenery, favorable climate, and fertile soil. As a pleasure resort the Crimea and the lure of the sunny south attracted Russian wealth and fashion from the north.

RUSSIANS OF EUROPE AND OF ASIA

The People of the Steppes and Frozen Tundra

The old Russian Empire comprised one-seventh of the land-surface of the globe, and the greater part of this vast territory is under the rule of the Soviet Government. Finland, Poland, Esthonia, Latvia and Lithuania are now independent states. The Union of Socialist Soviet Republics is formed by the Russian Socialist Federal Soviet Republic, which is Russia proper; the Ukrainian Socialist Soviet Republic; the White Russian S.S. Republic; the Transcaucasian Federation; the Uzbek S.S. Republic and the Turkoman S.S. Republic. The population of the Soviet Union is more than 147 millions, and includes people of many races and creeds. We shall read about the fascinating cities of Russian Turkestan and their inhabitants in another chapter, *A Glimpse of Turkestan*; here we shall visit the inhabitants of European Russia and of Siberia—a vast land which for years was a convict colony and a land of exile, but which is one of the world's richest regions.

RUSSIA is a land that is full of interest, because of its size and history, and also because so many races live within its borders. In one of the museums at Moscow we can see nearly fifty examples of the different costumes worn by the different sections of the Russian people and of the subject races and tribes.

To mention but a few of the many races inhabiting the vast land of Russia in Europe, there are the Karelians, or Eastern Finns, who inhabit the cold northwest; the Samoyedes, nomads of the northeast, who dwell also in Siberia; the Great Russians of the north, east and centre; the Little Russians of the south; the White Russians of the west; the Cossacks, a race of warriors who now dwell in Caucasia, that mountainous district of the south between the Black and Caspian seas; and the Tatars who also inhabit Caucasia, the banks of the Volga River and the beautiful, fruitful land north of the Black Sea.

Russia and Siberia, as they are now constituted under the Soviet rule, comprise a vast area of about 8,240,000 square miles, divided into six nominally independent states that are all under the control of the Central Soviet in Moscow.

Russia in Europe is mostly plain. It has, of course, ranges of hills, but they are never very high. Its only mountains are those on its frontiers and those of rugged Caucasia. In the north, it reaches beyond the Arctic Circle; in the south it is in the

same latitude as Italy. This southernmost part, especially the Crimea, which has been called the Little Paradise or the Russian Riviera, has quite a mild climate; but Russia, on the whole, being so far removed from any large stretch of water, has a very rigorous climate.

Little is known of the early history of the vast land we now call Russia. We are told that about the year 862 certain barbarous tribes sent to the Norsemen (whom they called the "Men of Rus") asking them to come and rule them. They came and established numerous independent principalities and built Kiev, Moscow and other cities. After about 350 years the land was invaded by hordes of yellow men from the East called Tatars, or Mongols, who ruled for more than two hundred years. During this period the Russian princes paid tribute to the Great Khan somewhere in Siberia.

The Mongol power weakened and the Russians under the leadership of the princes of Moscow threw off the Tatar yoke. Gradually the rule of Moscow became absolute, the boundaries of the kingdom were much extended, and serfdom was established, but the country remained a half barbarous, Oriental despotism far behind the remainder of Europe. Finally the royal line of Moscow ran out and there was a period of disorder. Then Michael Romanov was elected tsar, but it is with his grandson, known as Peter the Great, that modern Russia begins.



HUGHES

THIS RUSSIAN PEASANT is both woodman and hunter, and thoroughly familiar with the habits of all the beasts and birds that live in the forest. Here we see him on the alert, as though he had heard a suspicious sound. Russia can, roughly speaking, be divided into two

areas—the area of the woods and that of the plains. The woods extend from the north to the centre, and the plains from the centre to the south. The Russians are very fond of their forests and often used to build houses among the trees where they lived during the summer.



© E. N. A.

UKRAINIAN GIRLS not only are accustomed to work in their homes, but also must help the men in the fields. The Little Russians, or Ukrainians, claim to be a totally different people from the Russians, and certainly they are better-looking and more friendly and cheerful. The Ukraine also is a much more attractive land than Great Russia.



Florence Farmborough

TRANQUIL SCENE OF RUSSIAN RURAL BEAUTY: HARVESTING THE HAY-CROPS ON A COUNTRY ESTATE

Before the Soviet government abolished private ownership of land the country was dotted with summer-houses, or datchas, of the town gentry. Many of these estates comprised both arable and forest land, in which stood the datcha—usually built of wood in simple style, except for the

ornamental woodwork of the verandas. Very pleasant were these dwellings, far removed from the turmoil of town life, and surrounded by the charm of the countryside, where nature's generosity clothed meadow and wood with a profusion of flower and berry.



Lieut.-Col. A. P. Wavell

HARVEST HOME WITH THE COUNTRY-FOLK OF TAMBOV

Early autumn sees the peasants active in the fields, cutting the corn with sickles, binding it into sheaves, and stacking the sheaves into shocks. Long lines of women and girls intersect the wide expanse of golden grain; and among them are many whose fine physique betokens the robust health that usually accompanies life in the open air.

This energetic ruler extended the boundaries, moved the capital from Moscow to the new city of St. Petersburg (which he built on land taken from Sweden), and attempted to make Russia a European rather than an Oriental state. It was a difficult task and success was not complete, but, at least, Russia never fell back to its former condition. Some of his successors were strong men and women and the power of Russia increased as time passed. The empire joined in the division of Poland, and also took much land from the Turk in the south, besides moving into Asia.

With the spread of education discon-

tent with autocratic rule grew stronger during the nineteenth century. Many who were suspected of plotting against the government were exiled to Siberia, but riots and assassinations continued. Finally Tsar Nicholas announced the establishment of a legislative body known as the Duma, which met for the first time in 1906, but was soon dissolved. A second Duma was also dissolved, but the third and fourth Dumas were less radical, and managed to escape dissolution.

The story of Russia in the World War is sad. Though the soldiers fought bravely, they were often badly led, and usually lacked the most necessary supplies.



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THIS FAMILY OF KARELIANS is enjoying a picnic on the bank of a river not far from the town of Archangel. Near the man on the right is a copper samovar—the Russian hot-water urn that is used in making tea. The Russians drink enormous quantities of tea, usually without

milk or sugar, but often with a slice of lemon. The Karelians are eastern Finns, and are more energetic than most of the Russians. The inhabitants of Little Russia are almost pure Slavs, but the people of Great Russia have Slav, Finnish and Tatar blood.



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RUSSIAN PEASANTS must take the roads as they find them, though outside the towns they are usually nothing but rough tracks. The home-made sleighs of the peasantry are of various shapes and sizes and are often clumsily constructed, but they are admirably suited to the rough usage to which they are subjected almost every day they are used.



Farmborough

A FINE TEAM OF HORSES HARNESSSED TO A TROIKA

In Russia vehicles called troikas used to be seen almost everywhere. They are drawn by three horses, the middle one trotting between the shafts, while the others gallop along with their heads turned outward. The wooden arch over the middle animal is painted blue and decorated with silver stars and the harness is adorned with bells.



Beasley

ONE MEANS OF TRANSPORT USED BY THE RUSSIAN PEASANTS

Many of the peasants are very poor and must rely on their own ingenuity to provide them with many necessities. From wood they fashion their homes and furniture, and also their sledges, such as the one we see here. In those parts where thick snow covers the ground for six months, wheeled vehicles are almost useless and a sledge is a necessity.



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MILKMAIDS OF KIEV, THE CAPITAL OF THE UKRAINE

Kiev was the most ancient city of the former Russian Empire and extends for several miles along the right bank of the River Dnieper. Every morning processions of milkmaids enter the city, with the milk in earthenware jars attached to a pole that they carry over their shoulders. They deliver the milk direct to their customers' houses.

Finally in 1917 both people and army had become war-weary, and revolution broke out. The Tsar abdicated but the provisional government was unable to maintain order and in 1918 the control was taken over by the Soviet of Workmen, Peasants and Soldiers, which declared for peace and the abolition of private property. In spite of the attempts of the more conservative portions of the population, the power of the Soviet increased until the "dictatorship of the proletariat" became a fact.

The new Russia in Europe is considerably smaller than the old. Poland, Finland, Esthonia, Latvia, and Lithuania se-

cured their independence and some of the other regions broke away, but in spite of the loss of population and territory the government is still strong, and few think that there is any hope of a restoration of the monarchy, though the policies of the government have been modified, and may be still further modified.

When the monarchy was overthrown and the Soviet government was established, naturally great changes took place. All power was placed in the hands of the workers and the property of the former business and professional classes was confiscated, and many of them fled the country. The cities, particularly, were



Florence Farmborough

KIEV'S FINE SUSPENSION BRIDGE SPANNING THE BROAD DNIEPER

Not far from the spot where the Dnieper flows by the Lavra hill it is spanned by the Nicholas Suspension Bridge. Supported by massive piers, this handsome structure continues across the islands formed by the river's branching arms for some distance, making a total length of half a mile. It was built in 1848-53 by an English engineer.



Florence Farmborough

LOOKING TOWARD PODOL, THE OLD TRADING QUARTER OF KIEV

Kiev is on the right bank of the Dnieper on wooded heights which rise from the water. The city includes Podol, the old commercial quarter on the north, inhabited mainly by Jews, the old town, the administrative centre, and Petchersk, containing the Lavra and Military District. Lipski, a suburb, lies south of the old town.



P. Brownlow Hughes

BACKWOODSMAN OF NORTHERN RUSSIA AND HIS TIMBER HOME

In the domestic arrangements of this brawny feller of trees the number of articles not made of wood is reduced to a minimum. An inspection of his hut shows it to be put together, though roughly, yet with not a little skill. During the summer the logs he has cut are floated down the northern rivers to Lake Ladoga and so to Petrograd.

transformed, but the changes in the country were not so marked, except in the case of the great landowners who lost their lands. The life of the peasants, however, is little different since the overturn in government.

The cities of Russia give the impression of dilapidation now. The streets are generally in bad condition and many buildings show signs of neglect. The crowds are poorly dressed and swarms of homeless children are in every large city though many of them have been placed in institutions. Many former residences of the nobility or wealthy merchants taken over by the government are now occupied by

a dozen families of workers at such low rents that the buildings cannot be kept in repair. Factories also were taken over, but skill in management was rare, and the production is only just now getting back toward that of the period before the World War. The workers are poorly dressed, and prices are high, but most of them endure their hardships without complaint for they feel that they are really the owners of the establishments. Many of the royal palaces and also the country places of the nobility or the rich have been turned into rest houses for workers or peasants, in which they may enjoy vacations.

The peasants of Russia, who form over four-fifths of the total population, are simple and superstitious and, with few exceptions, are quite unable to read or write. Under the tsars, education was considered to be a privilege of the upper classes, and the poor children received little instruction. Now the position is reversed. The limited accommodation in the schools, which are few as yet, is reserved for the workers' children. The few remaining people of the former aristocratic or professional classes are obliged to have their children educated elsewhere.

How the Peasants Live

As the peasants represent the mass of the Russian nation, we shall visit them first in order to see how they live. Then we shall pass on to Siberia, where we shall find tribes and races with curious customs and see something of the land that has been so often inaccurately described as one of ice and snow, fit only for the outcast and the criminal.

In Russia proper, the farther we go from the towns the simpler we find the life of the inhabitants. Spread all over the country are the villages and hamlets of the moujiks, or peasants, with cottages that, being made of timber, are much like the log cabins once common in this country. The most common type of cottage has one living-room with a kitchen, and a loft or storeroom above. The furniture is rough—wooden tables and chairs of the simplest kind—and standing in one corner or perhaps fitted into the wall between two rooms will be a huge brick stove, reaching almost to the ceiling.

Ventilation is Often Lacking

The windows are purposely made small in order to keep the rooms warm in the winter, when the temperature sometimes falls to thirty or forty degrees below zero. The cottages usually have double doors for the same reason. As the few sheep, cattle or goats that the owners possess often spend the nights indoors, the atmosphere becomes almost unbearable to those unaccustomed to such conditions.

The more prosperous peasants may have

cottages of two stories and so have a correspondingly greater space; but the conditions of life remain the same, as there are possibly more calves, lambs and fowls to be accommodated in the house. The food of the peasantry is mostly black bread made from rye flour, a coarse form of cabbage soup and, occasionally, mutton or pork. They have also a sustaining dish called "kasha," which is made from buckwheat and milk, with perhaps a few raisins.

In the summer the men and women work in the fields, for the Russians are an agricultural people, born to till the soil, and up to this time have had little or no desire for the life of the towns and cities. The dress of the men is a cotton blouse and trousers stuck into leather knee-boots; these are replaced by felt ones during the winter, when the men wear also huge sheepskin coats and caps.

Sacred Images are Common

When we enter a cottage or a house of any description in Russia we are likely to see a small sacred picture, usually of the Virgin Mary or one of the saints, hanging on a wall or standing on a little triangular shelf in one corner of the room. In the old days there was an "ikon," as these pictures are called, in every Russian home. The ikon faces toward the rising sun, and no one ever sits with his back to it.

Some of these ikons are really beautiful. Many artists devoted their lives to this work and attained great skill. Though the government now opposes all religion, many of these works of art are preserved in museums and exhibited with pride. Generally the makers of ikons are now engaged in decorating boxes for jewels or cigarettes. Often they use figures which they were accustomed to paint on the sacred emblems. Many of these boxes are sold to foreigners.

On birthdays and all saints' days, of which there are a great number in Russia, the people burned extra candles in front of the ikon. A principal gift at a wedding was an ikon, which was believed to ensure that the future home would be pro-



Farmborough

SPRING IS VERY WELCOME AFTER THE LONG BITTER WINTER

In April the snow melts and the ice begins to break up in the streams, as winter relaxes its iron grip upon the land. Then for about a month Nature seems to remain idle, until spring changes the whole appearance of the land almost in a night. In the warm sunshine flowers bloom in the meadows and woods, and the trees burst into leaf.



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"STREET OF OCTOBER 25" IN LENINGRAD—FORMERLY CALLED THE NEVSKI PROSPECT

To Leningrad, the former capital of Russia and once called St. Petersburg, the Nevski Prospekt is to London. After the Revolution of 1917 the name was altered to the Street of October 25, and now it is no longer what it was. It is full of ruts, like a country

road, and the pavements are pitted with holes. The Nevski is one hundred and fifteen feet wide and nearly three miles long, running from the Admiralty to Znamenskaya Square. The city was founded by Peter the Great on land he won from Charles XII of Sweden.

tected and prosperous. It is only when we live and move among the people that we get a true insight into their lives and appreciate what the ikon means to them. For instance, we must never whistle when

under the present rule, the religious character of the people is still very strong. The Communists tried to suppress the Church, but the great mass of the peasants still worships reverently. Many of the



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SCENE ALONG THE ENGLISH QUAY, OVERLOOKING THE BOLSHAYA NEVA

The main part of Leningrad lies on the left bank of the Neva which, about 40 miles in length, flows from Lake Ladoga past the city, and, dividing into several branches, empties itself into the Bay of Neva in the Gulf of Finland. The Angliskaya Naberezhnaya, or English Quay, runs along the left side of the river from Peter Square to the New Admiralty.

in its presence, for that would be a sacrilege.

The Russians have always been a deeply religious people; and most of them are members of the Orthodox Greek Church. In Moscow, before the coming of Communism, there were numerous little chapels in the streets, where one could worship. Although this custom is not so prevalent

people in the towns have fallen away from the Church though even there many churches are crowded.

The Russians are very hospitable and are fond of entertaining one another. They meet in the evenings after work and join in dancing, singing and merry-making. Tea is the popular drink and is taken without milk. It is made in the



VOLSK ON THE RIGHT BANK OF THE RIVER VOLGA, RUSSIA'S GREATEST WATERWAY

The Volga, the longest river in Europe, rises in the Valdai hills and empties into the Caspian Sea near Astrakhan through a delta with nearly 200 mouths. It is over 2,300 miles in length and is navigable almost its entire course. The scenery has little variety—marshlands alternating

with forests and hills of clay and sand—until it joins the Oka at Nijni Novgorod. Then steep slopes and considerable heights border the right bank until it nears the Caspian. Volsk is on a high, almost treeless, chalk bank, 100 miles north of Saratov.



© Ewing Galloway

NIJNI NOVGOROD, RUSSIA'S MARKET TOWN ON THE VOLGA

At Nijni, or Lower, Novgorod a great fair is held every year, and to it come traders not only from all over Russia, but from foreign lands, even from China and the Far East. This fair is held on a huge plain, where a temporary town, with hotels, banks, baths, one-story shops and restaurants, is erected. The fair used to last for about two months.

familiar samovar, a copper urn, that is to be found in every Russian home. Some of the people use jam instead of sugar to sweeten their tea.

The peasants are fond of music, and often sing to the accompaniment of a kind of concertina. During the summer evenings we may often see boatloads of women and girls on the great rivers singing the pretty national songs as they float homewards after the day's work in the fields or at the looms, according to the district in which they live.

When at work in the fields, the peasant-mother leaves her smaller children at home. The baby is left strapped to his rough, wooden cradle, so that he cannot move, and there is no risk of his getting into any trouble or danger.

Russia is so vast that the ways of modern Europe are only penetrating very slowly; the peasants still cling to their ancient beliefs, some of them being very curious and interesting. A girl who wants to become beautiful will choose a favorable

day—that of a noted saint—and will then go into the fields in the early morning to collect a cupful of dew, in which she washes her face. By so doing she believes that she will acquire great beauty.

After the great Russian Revolution, the new government confiscated the estates of the great nobles and the peasants took possession. Though the title to the land is supposed to remain with the government and the peasants are, in theory, tenants of the state, love for land is their deepest emotion. They think of it as their own and any attempt to take it away from them might result in another revolution.

There is little or no opposition to the government in the cities but the peasants who grow the food—which the workers in the cities must have—are more stubborn. They seem to be well disposed to the new arrangement which has turned over the land to them but the rulers must not make too many regulations and must not take too much of their produce for the city workers without furnishing them with



Hughes

REINDEER SLEIGHS UPON THE FROZEN SURFACE OF THE RIVER DVINA NEAR ARCHANGEL

During the winter months many of the Russian rivers are frozen over, but though they are no longer navigable, they are used as highways. Archangel is situated on the White Sea, at the mouth of the River Dvina, and the winter is long and severe. Sleighs are used during the

winter, and they are often drawn by teams of reindeer, such as we see in the photograph. Thick furs must be worn, for the temperature falls many degrees below freezing point. The drivers are holding poles, which serve as whips.



Farmborough

TATAR INN AT A VILLAGE ON THE CRIMEAN COAST

In the thirteenth century the Tatars invaded Russia, and there are still many Tatar villages. The Crimean coast is the Riviera of Russia, and here there are warm sunshine and flowers, while the snow still lies upon the ground at Archangel. Beautiful forests, vineyards, orchards and gardens are to be found in the valleys and along the coast.

manufactured goods in exchange. If the peasants feel that they are unjustly treated they cease to produce more than enough to supply their own needs. This happened a few years ago, and the government was forced to withdraw the rules to which the peasants objected. Since the peasants on the land constitute a large majority of the Russian people, the future of the country, in the long run, depends upon them.

Peter the Great began to build his city in 1703 upon land taken from the Swedes. The ground was marshy and it was necessary to build the houses upon piles. Thousands of people from all parts of Russia were brought to the spot and forced to labor. So many died that there is an old saying that the city was really built upon bones. Under the succeeding tsars the city grew until the population was about a million and a half at the beginning of the World War. The name was then changed to the Russian form Petrograd instead of the German St. Petersburg. The Soviet government transferred the capital to Moscow in 1918 and the city, now called Leningrad, has dwindled.

It was primarily a governmental and

cultural centre, though there was considerable manufacturing. When the government departed for Moscow, and many of the manufacturing enterprises closed, there was a great exodus from the city and the population at one time was estimated at hardly more than half a million. The population has increased considerably during recent years, as the factories have been reopened. The palaces of the tsars in and around the city are now public museums. In some of them the rooms are just as left by the occupants. One may see the tsar's half-smoked pipe, the dresses of the princesses, and the tsarevitch's toys—even the brace for his weak back.

Russia is full of museums of every sort. In some are works of art. In others, the life, customs and dress of every era are shown. There are exhibits of industrial processes and methods. All works of art in private hands all through Russia have been confiscated and placed in museums already existing or in others newly organized. The Hermitage was one of the most famous art museums of the world before the World War. It now contains seven thousand additional paintings and many other works of art, con-



Florence Farmborough

ONE OF RUSSIA'S WAYSIDE SHRINES

Throughout the length and breadth of Russia may be found the wayside shrine, built for an ikon. Sometimes it is stately in style, but often a rude wooden shelter suffices. The doors stand ever open inviting prayer.

fiscated from private collections. In 1917 there were ninety-eight museums; now there are nearly four hundred.

Moscow, the capital of Russia, is a wonderful city and a curious mixture of the East and the West. It has been the scene of many terrible sieges and fires. The last occasion on which a disaster overtook Moscow was in 1812, when the Russian people themselves set fire to it, in order to keep the city from Napoleon.

Moscow is connected by rail with Leningrad, the old capital of the Russian Empire, formerly known as Petrograd or St. Petersburg. We are told that this particular railway affords an example of the autocratic rule of the tsars. The Russians admire a strong ruler, and when Nicholas I was on the throne, the railway was under construction. Difficulties

arose as to the line it should follow; marshes were in the way and thick forest had to be penetrated, making it necessary for the route to be very winding. As the engineers were unable to agree upon the best route, the matter was referred to the tsar, who, it is said, called for a map, a pencil and a ruler. Taking the map, he drew a line from Moscow to Leningrad and stated that that was the route to be followed. That is why the railway runs so very straight.

In the centre of Moscow is the famous Kremlin, with its thick walls, its bastions and its five gateways. Many wonderful things can be seen in the Kremlin. In the vast Kremlin Square there stands a huge broken bell, the largest in the world, which was made in the year 1735 and weighs just under two hundred tons. Close to the great bell is a gigantic cannon which is said to have been cast in the sixteenth century by an Italian. Some of the cannon balls weigh nearly two tons.

During its history Russia has had five capitals, and now Moscow has that honor again. It is a very different city from that of the days before the Great War, but there are still many interesting things to be seen, including its palaces, its university, its museums and library of rare books.

We shall now take the train from Moscow to Siberia, a rich and fertile land, with vast natural wealth in minerals, fur-bearing animals and timber. Formerly Siberia was looked upon as a land of ice, but the Russians have discovered what a wonderful wheat-producing country it is, and what it may mean to them.

In the old days the only means of communication were the roads and rivers, and even the imperial mail took many months to reach its destination. Convicts



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EVERYTHING IS VERY SIMPLE IN A KARELIAN COTTAGE

In Karelia the wooden houses of the peasants are very stoutly built, but contain very little furniture, and the domestic utensils are few and simple. The people live out of doors as much as possible during the summer and often crowd together in one room for the sake of warmth during the winter. Their cottages usually have only one story.



Hose

WOMAN OF THE BURIATS, ONE OF THE NATIVE RACES IN SIBERIA

The Buriats are of Mongolian stock, as we can see from the features of this woman, and are to be found in the provinces of Irkutsk and Transbaikalia. They are Buddhists by religion, and the dress of the wealthier members of the tribe is very elaborate. Ear-rings, bead necklaces and flat, silver ornaments are worn in great profusion by the women.



© E. N. A.

SORCERER OF SIBERIA IN HIS STRANGE ROBES OF OFFICE

Shamanism, a form of spirit worship, is the religion of some of the native races of Siberia, such as the Samoyedes and Ostyaks. Here we see a shaman priest in ceremonial attire holding a kind of tambourine and having bells, nails, coins and many other odds and ends hanging down his back. Shamanism is said to be one of the oldest religions.

took two years to reach the penal settlements situated to the north of what is now the Trans-Siberian Railway, and only the hardiest of them survived the terrible march. Until recently, Siberia was a convict colony, as Australia once was—a place to which all the political prisoners and many of the worst criminals of Russia could be sent. The opening of the Trans-Siberian Railway (1891-1905) caused a stream of voluntary colonists to flow into Siberia from all parts of Russia. These sturdy peasants began to develop the land, and the wealth of the forests was tapped. When the large estates in European Russia were confiscated and divided among the peasants, the movement to Siberia almost ceased for a time, but has begun again. The migration is encouraged by the government at Moscow, which sends technical experts to aid the colonists and plans to extend the mileage of the railways.

Siberia in the Winter

If we travel across Siberia by train, we shall see a varied landscape—vast plains, like the prairies in North America, valleys and hills covered with birch trees, and extensive forests of pine and fir. During the winter, communication between villages and towns that are far from the railway is maintained by means of sledges. Three horses are usually harnessed to a sledge, and the driver has to be so muffled up in furs that, when seated, he looks like a huge barrel. The thermometer often drops to fifty degrees below zero, and on leaving a house to get into a sledge the change from the warm air to the cold is so great that for the moment it takes away one's breath.

A Story of the Old Days

Irkutsk and Tomsk are two important cities of Siberia. The latter is in the western part of the country, fifty-four miles north of the railway. There is a story which illustrates the corruption under the tsars. When the line was being built the engineers suggested that they should receive the sum of one hundred thousand rubles (then about \$50,000) as a reward for running the line through the city. The people of Tomsk refused to pay the

bribe, and said that the city was so important that the railway must pass through it. To have given in would have made it difficult for the engineers to obtain money from the inhabitants of the other towns situated along the proposed route of the line, and they said they could not lay the line through Tomsk owing to natural obstacles. That is why Tomsk is not on the Trans-Siberian Railway, though it is now connected by a branch line.

Primitive Siberian Peoples

The Siberians are hardy, as they must needs be to exist in such a severe climate. In the market places everything is frozen during the winter months. Milk is sold in chunks, and fish and meat must be chopped up with an ax. North central Siberia is colder than the North Pole, but the summers are short and very hot.

Of the native Siberian peoples, the Samoyedes are the most primitive. There are several groups scattered over a wide area. Some of them build rude huts of stone. Others live a part of the year within the Arctic Circle in tents of reindeer skin, of which they also make their clothes. They gain a living by hunting and fishing, and at the beginning of winter they move south with their herds of reindeer to the forest districts, returning to the north in the spring. They pass about one-third of the year on the march, because in the summer they cannot remain in the south owing to the plague of flies and mosquitoes.

They have many strange beliefs and customs. For instance, they worship enormous stones weighing many thousands of tons which were probably deposited by glaciers in the early Ice Age. The Samoyedes regard these stones with great reverence, for they believe that the Creator himself brought them there. A wife is purchased with so many reindeer, the number varying between one and a hundred according to her beauty and the social position of her family. Her dowry consists of furs and a reindeer for driving, and if the husband finds that she is lazy he can send her back to her parents, though he cannot recover the price he



WITHIN THE VAST KREMLIN at Moscow are chapels, palaces, barracks, offices and two cathedrals. A battlemented brick wall, more than a mile and a quarter in circumference, strengthened with towers, encloses the group of buildings. The structures are of all sizes, styles and

ages, for each Tsar seems to have added a church or a palace. The Kremlin was the ancient residence of the Tsars. The Great Kremlin Palace occupies the site on which stood the old wooden and stone palaces of the Tsars. It is now the seat of a government far different from the old.



SIMPLE WOODEN HOME AND LARGE FAMILY OF A FORESTER

The homes of the poor peasants are little better than hovels, but so long as they have a roof over their heads and a piece of black bread for themselves and their families, they do not worry over what the future may have in store. Until the middle of the nineteenth century the peasants were the serfs of the aristocratic landowners.



Farmborough

PEASANTS SITTING IN THE WARM CORNER BY THE STOVE

Huge brick stoves keep the houses warm during the winter, and very often the whole of the family sleeps on its flat top. The peasants are generally uneducated and very poor, but they are very hospitable and charitable. Their food consists mainly of sour black bread and salt, cabbage soup, milk curds and salted fish; meat is a rare luxury.

paid for her. This often suits the parents, as they can sell her again and so get more money. The Samoyedes are a hospitable race and are kind and generous to travelers, doing everything in their power to make them comfortable.

In northern Siberia we find another race—the Chukchi, who are remarkable as being one of the few tribes on the earth's surface who have remained unconquered. They have successfully resisted all efforts to annex their country. Some years ago the Russians did send a small force which was more an exploring expedition than an army of invasion, but not a man returned. Their fate still remains a complete mystery.

The Chukchi gain a living by spearing seals and walrus, from their skin canoes, and by tracking the polar bear, which is a dangerous task in the spring when the ice breaks up into bergs and floes. Many of the floes are several square miles in area, and on them the hunters are sometimes carried away, never to return. The Chukchi dwelling is a semi-circular tent of walrus and seal hide, seal oil being used to provide light. Both the men and the women dress alike in suits made from seal, walrus and reindeer skins.

The Chukchi religion is a queer mixture of Christianity, spirit worship and Shamanism. They believe that only those who die a violent death have a future life, and have a custom of killing the aged, the sick and the infirm. The sentence of death is accepted without question; indeed, those condemned will even give a feast before their execution, and at the end of it readily submit to being speared or to being strangled with a walrus thong.

The chief occupation of the people is preparing seal and walrus hides. This is done by the women, who chew the tough skins for hours at a stretch, with the result that within a few years the teeth are worn down to the gums, like those of the Eskimo women.

Farther east, in the province of Transbaikalia, which is said to be the most attractive in Siberia, we meet the Buriats. The province has many mountains and valleys. In it is Lake Baikal, one of the

largest lakes in the world and by far the deepest. The natives there look upon it as a holy lake.

The Buriats are a race of Mongolian origin, with square faces, flat foreheads and rather high cheek-bones. The most numerous of all the native Siberian races, they are found on both sides of the immense lake. They gain a living chiefly by cattle-breeding. A rich Buriat will own ten thousand head or even more, and most of their trading is done by means of cattle. In general they are Buddhists in religion, though some are Shamanists and others are Christians of a sort. They have some queer superstitions. They believe that the sky has a door, through which the good look from time to time to see how the affairs of the world are progressing.

If the gods consider that anyone is deserving of help they will send their children to perform the good work, and should anyone happen to be looking upward when the door in the sky is opened he will have good luck.

Far to the northeast of Transbaikalia is the province of Yakutsk, which is said to be the coldest region on the earth's surface. The thermometer in winter goes to 80° below zero, and the ground is frozen many feet deep. The Yakuts have many quaint customs, especially in connection with marriages. Two riders, one each from the bride's and the bridegroom's household, are chosen at a wedding to ride a race. The loser has to wait upon the guests at the marriage feast.

Before this feast a sacrifice is made in the future home of the bride. She walks from the north toward the fire on the hearth and throws into it three specially prepared sticks which she has brought from her parents' home. With the sticks is a piece of butter, and as they burn she declares that she has come to rule over the hearth—meaning that she will do all that a good wife should in the household. She then makes a bow to her husband's mother and father, and the actual ceremony is at an end.

All diseases among the Yakuts are treated by the shamans, or medicine men, who drive away sicknesses somewhat in



BECKETT

THE CATHEDRAL OF VASILY THE BEATIFIED stands at the southeast end of the Krasnaya, or Red Square, in Moscow, presenting an extraordinary appearance with its twelve fantastic colored domes. It was begun in the reign of Ivan the Terrible, and there is a legend that he had the architect blinded when his work was done, lest he should build another.



"LITTLE MOTHER MOSCOW," as the city is called by the Russian peasants, is again the capital of Russia. It lies on both banks of the River Moskva. The outer city is called the White City, and is encircled by broad boulevards, intersected by wide thoroughfares radiating from the Kremlin which is seen in the distance. Moscow is one of the oldest cities of Russia.



Farmborough

LUMBERMAN AND HIS LITTLE HOME FLOATING GENTLY DOWN THE RIVER VOLGA

When the ice thaws in spring, rafts formed of timber cut in the forests during the winter may be seen drifting down the Volga River. Usually there is a man in charge of these rafts, who builds himself a simple home of brushwood and sacking in which to live during his voyage. He

enlivens his solitude with singing, and many famous Russian songs are dedicated to this river. The Volga rises in the Valdai plateau and enters the Caspian Sea through about two hundred mouths. It is over two thousand miles in length and is navigable for most of its course.



Carruthers

MANY DIFFICULTIES BESET THE TRAVELER IN THE VAST FORESTS OF THE SAYANSK MOUNTAINS

Frozen marshland, or tundra, where the earth never thaws more than a foot below the surface even in the height of summer, forms the far northern regions of Siberia. South of the tundra is the forest belt that covers thousands of square miles, but in southern Siberia, especially to the west, is rich agricultural land. Forests of larch, pine and birch are found in the district about the Sayansk Mountains, near the Mongolian frontier. Swamps and fallen trees impede the traveler's progress through these immense, almost unexplored forests.



FROM THE IVAN VELIKY TOWER within the Kremlin, we can look down upon the vast city that has grown up around this inner fortress-city. The huge bell-tower was completed in 1600 and rises in five stories to a height of three hundred and eighteen feet. From it Napoleon is said to have watched the city burn in 1812. The Church of the Redeemer,



BECKETT

seen in the distance, with its golden domes and its walls sheathed in marble, stands on the same bank of the Moskva as the Kremlin. There are about four hundred and fifty churches in Moscow, many having golden cupolas, so that on sunny days they catch the eye, no matter in what direction we may look. To Western eyes the city seems fantastic and unreal.

RUSSIANS OF EUROPE AND OF ASIA

the manner of the devil dancers of Ceylon—by frightening them, by spitting and blowing or by the making of hideous noises on drums and other instruments.

In southern Siberia there is yet another interesting tribe—the Kalmuks, who live

in the Altai region, where the finest forests in Siberia are found. The Kalmuks are Buddhists. They wear their hair in short pigtailed; their habitations are semi-circular felt tents; and their general mode of living is similar to that of the Buriats.

SOVIET RUSSIA: FACTS AND FIGURES

THE COUNTRY

Occupies the eastern half of Europe from the Arctic Ocean to the Black Sea and the northern part of Asia. On the north the boundary is the Arctic Ocean, on the east the Pacific Ocean, on the south is China, Afghanistan, Persia, Caspian Sea, Turkey, the Black Sea and Rumania, and on the west is Poland, Lithuania, Latvia, Esthonia, the Baltic Sea and Finland. The Union of Socialist Soviet Republics includes the Russian Socialist Federal Soviet Republic (area 7,626,717 square miles), the Ukrainian (174,201 square miles), the White Russia (48,751 square miles), the Transcaucasian (71,255 square miles), the Turkoman (189,603 square miles) and the Uzbek Socialist Soviet Republics (131,394 square miles) which are constituent republics. The total area is 8,241,921 square miles and the total population is 147,013,609.

GOVERNMENT

Russia is a Socialist Federal Soviet Republic. A constitution was published July 19, 1918, and afterward amended, which pronounced the country to be a republic of Soviets of Workers', Soldiers', and Peasants' Deputies with entire authority in their hands. Mines, waterways of national importance, livestock, and all land are declared the property of nation, as are all means of transport and production, though these may be leased to private individuals. Constitution provides for freedom of opinion, conscience, and the press. All-Russian Congress of Soviets, consisting in the case of town Soviets of one representative for every 25,000 inhabitants, and for Provincial Congresses of one for every 125,000, elects an All-Russian Central Executive Committee of about 600 members, which meets not less than once every three months, and in this body is vested legislative, controlling and administrative powers. Franchise universal and for both sexes after age of eighteen, provided that elector earns a living by productive labor.

COMMERCE AND INDUSTRIES

Agriculture is the chief industry and the chief products are wheat, rye, oats, barley, millet, buckwheat, corn, potatoes, sunflowers, cotton, flax, hemp, sugar-beet and tobacco. Stock-raising and fishing are important. There are 2,040,330,000 acres of forest mostly in Asiatic Russia where it is not accessible because of lack of railroads and there are also

large areas in the Caucasus. Minerals are abundant and include iron, copper, silver, gold, platinum, manganese, chrome, asbestos and salt. There are large petroleum wells. Other industries include textile manufactures including cotton, wool, linen and hemp; sugar refining, the manufacture of cigarettes, leather goods, chemicals, rubber, animal fats, matches, glass and china, handicrafts and home industries. Main articles of export are grain, butter, eggs, furs, manganese, ore, platinum, flax, petroleum, timber, medicinal herbs and chemicals, bristles, hides and skins, fish and caviar; and the imports are industrial and agricultural equipment, coal, cotton and woolen yarns, herring, cast iron and iron and steel manufactures, building material, electric appliances, paper and cardboard and tea.

COMMUNICATIONS

There are 46,255 miles of railway and 228,572 miles of inland waterway, 54,501 miles of which are navigable for steamers and 109,978 miles for rafts. The length of telephone line is 18,166 miles and telegraph line is 112,387 miles. There are regular air services.

RELIGION AND EDUCATION

Complete religious toleration, although the prevailing creed is that of Greek Russian or Orthodox Church which has been disestablished. There are numbers of Roman Catholics in the former Polish provinces, Lutherans in those of the Baltic, Mohammedans in eastern and southeastern Russia and Jews in the west and southwest.

Education is compulsory and entirely state-controlled. There are special schools with emphasis on trade schools, classes and schools for adult education and various universities.

CHIEF TOWNS

Moscow, 2,019,453; Leningrad, 1,616,118; Kiev, 493,873; Baku, 446,832; Odessa, 411,416; Kharkov, 409,505; Tashkent, 320,865; Rostov-on-Don, 304,812; Tiflis, 282,918; Saratov, 211,756; Dnepropetrovsk, 187,370; Nijni Novgorod, 181,189; Astrakhan, 175,385; Kazan, 174,732; Samara, 171,952; Krasnodar, 161,847; Omsk, 161,475; Tula, 150,132; Stalingrad, 147,184; Sverdlovsk, 136,494; Minsk, 123,613; Orenburg, 121,075; Novo-Sibirsk, 120,611; Voroniesh, 116,576; Yaroslavl, 112,103; Ivanovo-Viznesensk, 111,168; Tver, 106,021.

A GLIMPSE OF TURKESTAN

And Its Crumbling Cities of Old Renown

It is a pity that, as we grow older, things which have stirred our imagination and thrilled us with the feeling of romance sometimes lose that quality. When I used to read in childhood of the caravans that traded with Samarkand in olden times and what a wonderful city it was with its marts crowded with traders in silken fabrics and lovely carpets—"Golden Samarkand," it was called—I longed to adventure into that corner of Asia. But alas! The old glamor of these places has long since passed away and to-day they have little beauty and much dirtiness. Their inhabitants, however, are strange and picturesque folk, as our photographs will show, and it is worth our while to learn something about them and this rude land of Asia which was once so very much more famous than it is now.

STRETCHING far away from the Caspian Sea and Persia on the west to the borders of the Chinese Empire on the east lies the vast country of Turkestan. That portion of it which is known as Eastern Turkestan is subject to Chinese rule but what we are concerned with in this chapter is Western, or Russian, Turkestan.

It is a large slice of Asia with an area of over 600,000 square miles, and it has a history that goes back thousands of years before Christ. The Huns, centuries previous to the time we hear of them in Europe, had an empire in this territory. They were broken up and driven out by the Chinese who were in turn succeeded by a people later known as Tatars. The Arabs, converting to Islamism as they came, overran it, as also did the Turks and other Mongol hordes.

Turkestan, like many another part of Asia, has been a fierce battleground for the wild tribesmen of that region. Emir and khan, one after another, rose in power and held sway until a stronger leader came to wrest supremacy from their hands. Jenghiz Khan was one of these Asiatic kings who became one of the greatest conquerors known to history but greater even than he was Timur, better known as Tamerlane, who made himself master of Samarkand, Persia and neighboring provinces, and was actually on his way to invade China with his victorious armies when death overtook him.

It was at Samarkand, the "Golden Samarkand" of the Oriental poet, that

Tamerlane held his court. Magnificent though it had been before, the city attained greater fame and glory under this mighty ruler.

What have the changing centuries brought to this old Asiatic empire? As Tamerlane's kingdom crumbled away it was parceled out among lesser kings and khans. One race and then another won independence and set up a khanate, or kingdom, of its own. We find the Turcomans had gathered in the country between the great river, Amu Daria (the Oxus of the ancients), and the Caspian Sea, and elsewhere were established the petty kingdoms of Bokhara and Khiva.

The greater part of this western portion of Turkestan is desert, but here and there oases occur and the land has become extraordinarily fertile. At Merv, for instance, in the heart of the Turcoman's country, there is the largest area of cultivated land in the whole province. The climate is well suited for cotton-growing and many thousands of acres are given up to this industry.

In the last century—from 1865 onward—Russia laid hands upon Turkestan, and bit by bit this extensive country was absorbed by the greater Power. At the present time Turkestan belongs to the Union of Soviet Republics. It is divided into five provinces—Syr Daria, Ferghana, Samarkand, Semirychensk and Transcaspia—each of which sends representatives to the Central Executive Committee at the capital, Tashkend. From this body there are appointed representatives who,



SAMARKAND, the capital of the province, is a most ancient town. We first hear of it 329 B. C., under the name of Marcanda, at which time it was destroyed by Alexander the Great. It lies by the Zarafshan River, about 160 miles north of the Afghan border. No other city has by its name

alone so stirred the imaginations of men as has Samarkand ever since the days of its magnificence in the fourteenth century under Tamarlane. It has since been overshadowed by Bokhara. In 1868 it was taken by the Russians and a modern town was built beside the old one.

D. CARUTHERS



D. CARRUTHERS

BOKHARA, the province, bounds Samarkand on the south. Its famous capital of the same name—another of those Eastern cities of ancient glamor—lies in the northwest, an expanse of flat, gray-brown roofs relieved by the towers of mosques and colleges. This one, from which criminals were formerly thrown, has been damaged by the Bolsheviks.



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TOBACCO BOUGHT BY THE PUFF

In Khiva, one need not be encumbered with smoking supplies. A tobacco dealer wanders about with a lighted water-pipe, which allows the smoke to bubble through water, and sells his wares to passers-by at so much a puff!

in turn, go up to attend the Soviet Councils far away in Moscow.

Both the former khanates of Bokhara and Khiva have suffered the same fate. After revolutionary outbreaks and invasion by the Russians, these two states passed under Soviet rule. They are now linked together to form the Uzbek Socialist Soviet Republic.

All this historical survey is necessary to enable us to understand what modern Turkestan is like. The country has altered little since those days long past when Tatar, Turk and Mongol ranged over its mountains and plains, when "Sultan after Sultan, with his pomp, abode his hour or two and went his way." And in some respects the peoples themselves have undergone but little change. Large numbers of them live by raising horses, camels, cattle and sheep, by growing cotton and wheat and fruit, or by working the rich mineral deposits of the country.

Among the peoples in the western part

of this group of present-day Soviet Republics the Turcomans are the most important. Mohammedans by religion, they are akin to the Beduins in the nature of their life, for they have regular camping places and move from one pasturage to another according to the season. Turcomans were always nomads, and because of their fierceness they were always dreaded by their neighbors. They plundered ruthlessly, waylaying the rich caravans of the Persian traders and looting greedily. Out of this arose a great trade in slaves, but the Turcoman's activities in this direction have been checked by the Russians.

The Turcoman is rather a striking figure dressed in his baggy trousers and coarse shirt, which is mostly concealed by an outer garment of colored material somewhat

like a dressing-gown. To complete his costume, he wears high-heeled boots, a shaggy high hat made of sheep's wool and a gaudy scarlet sash. This is the ordinary tribesman of the plains. In the case of the better class Turcomans, those who are counted wealthy in flocks and herds, the common garments give place to richly embroidered robes, while the trappings of their horses and camels are splendidly adorned with gold and silver and precious stones.

Their womenfolk like to wear quantities of jewelry and display many bracelets and anklets. In place of the sheepskin or felt hats of the men they cover their heads with cotton cloths, much in the form of a turban, and these headdresses, too, will be plentifully decorated with silver ornaments and coins. It is said that one judges the wealth of a Turcoman by the amount of silver worn by his wife. Like the Beduins to whom they have been compared, this people leave a great deal of

A GLIMPSE OF TURKESTAN

manual work to the women for which reason the latter age quickly. The women go unveiled, like the Beduins again, but unlike the women of nearly all other Mohammedan countries.

There are Turcomans who settle in towns and villages, in which the houses are simply built of mud and stone. But the majority, true desert wanderers, live in tents—"kibitkas" they are called—which are made of braided willows and covered with felt. If we look into one of these tents we shall see that the furniture consists of a carpet on the floor and several brilliantly colored rugs hanging on the walls, together with cloaks, embroidered garments, saddlebags, bridles and other articles. In one corner is a wooden chest, which contains the women's clothing and other gear. During the winter time a fire

burns in the middle of the tent, and as there is no chimney and the smoke has to find its way out as best it can, the atmosphere is none of the pleasantest.

Summer time on these western "steppes," or plains, is endurable, though often very hot. In the winter, especially when the weather is severe, the conditions of life are very hard. Terrible blizzards storm across the desert, often destroying flocks and herds and human beings as well. In January the temperature may go down to 40° below zero. We can get some idea of the intensity of the cold from the description given by Colonel Burnaby in his famous Ride to Khiva. The nostrils of the horses, he says, became blocked with ice, and cabbage soup froze solid when it was made. It had to be carried on camel-back and broken off as it was wanted.



© E. N. A.

STICKY LUMPS OF SWEETNESS ON SALE IN KHIVA

In this desert land, where there is much sand, the vendor of sweets is indeed a welcome person for his wares are soothing to hot and dusty throats. Seated in the open air, he awaits a possible customer, then cries his wares. This "candy shop" is in the town of Khiva. The province of Khiva was, before the Russian occupation, a powerful khanate.



LIEUT.-COL. P. J. ETHERTON

THE ROOF OF THE WORLD is the picturesque name man has given to that huge, bleak knot of mountains known as the Pamirs, lying in Central Asia between Afghanistan, Turkestan and Sin-kiang (Chinese Turkestan). From it run some of the earth's mightiest mountain chains, including the

Himalayas, the Karakoram range and the Hindu Kush. 'Pamir' means valley between two ridges. These valleys are nowhere less than 10,000 feet above the sea and the highest peak is over 26,000 above the sea. Through them roam the Kirghiz, the only dwellers in this inhospitable region.

It is desert country, this western region, as has been said, but it is made habitable by the presence of oases. A Turkestan oasis consists of wide fields of wheat, barley, cotton and grass, well watered by streams from a near-by river or by wells and irrigation ditches, and broken by groves of locust trees, with their sweet-smelling blossom, and orchards and vineyards. It is a paradise set in a stony wilderness. The soil here is usually very rich and it can be made to produce—as at Merv—fine crops of wheat and cotton. At one time Turkestan was quite a large wheat-growing country. Nowadays cotton is cultivated as yielding greater profit.

Peoples of Mongolian Origin

Two other peoples of the original Turki race go to make up the population of Turkestan. These are the Kirghiz and the Uzbeks. The first-named are themselves divided into the Kazaks, or Kirghiz-Kazaks, and the Kara-Kirghiz. Both tribes dwell in the eastern portion of Turkestan. Their features show plainly their Mongolian origin. They are a short people, with round, dark faces and small, keen, black eyes which look at one from beneath tightly drawn, slanting eyelids. The Kazaks are the lowlanders, the dwellers in the northern and eastern steppes, and are shepherds and herdsmen. The Kara-Kirghiz are the mountaineers, the highlanders, and their home is in the Pamirs and in the huge Tian Shan range, the Celestial Mountains.

By religion the Kirghiz, like other Turkestan peoples, are Mohammedans but shave their heads and allow their beards to grow. Their costume resembles that of the Turcomans, except that the baggy breeches are of leather. A coarsely made shirt with a wide-striped collar and an over-tunic of the dressing-gown pattern are worn, together with the usual tall hat of sheepskin.

The Persian name Kirghiz, it may be noted, means "forty daughters." In the tradition of the tribesmen, it was a son of Noah who settled in Turkestan after the Flood, and this son was the father

of forty daughters. From these the Kirghiz believe themselves to be descended, and hence their name.

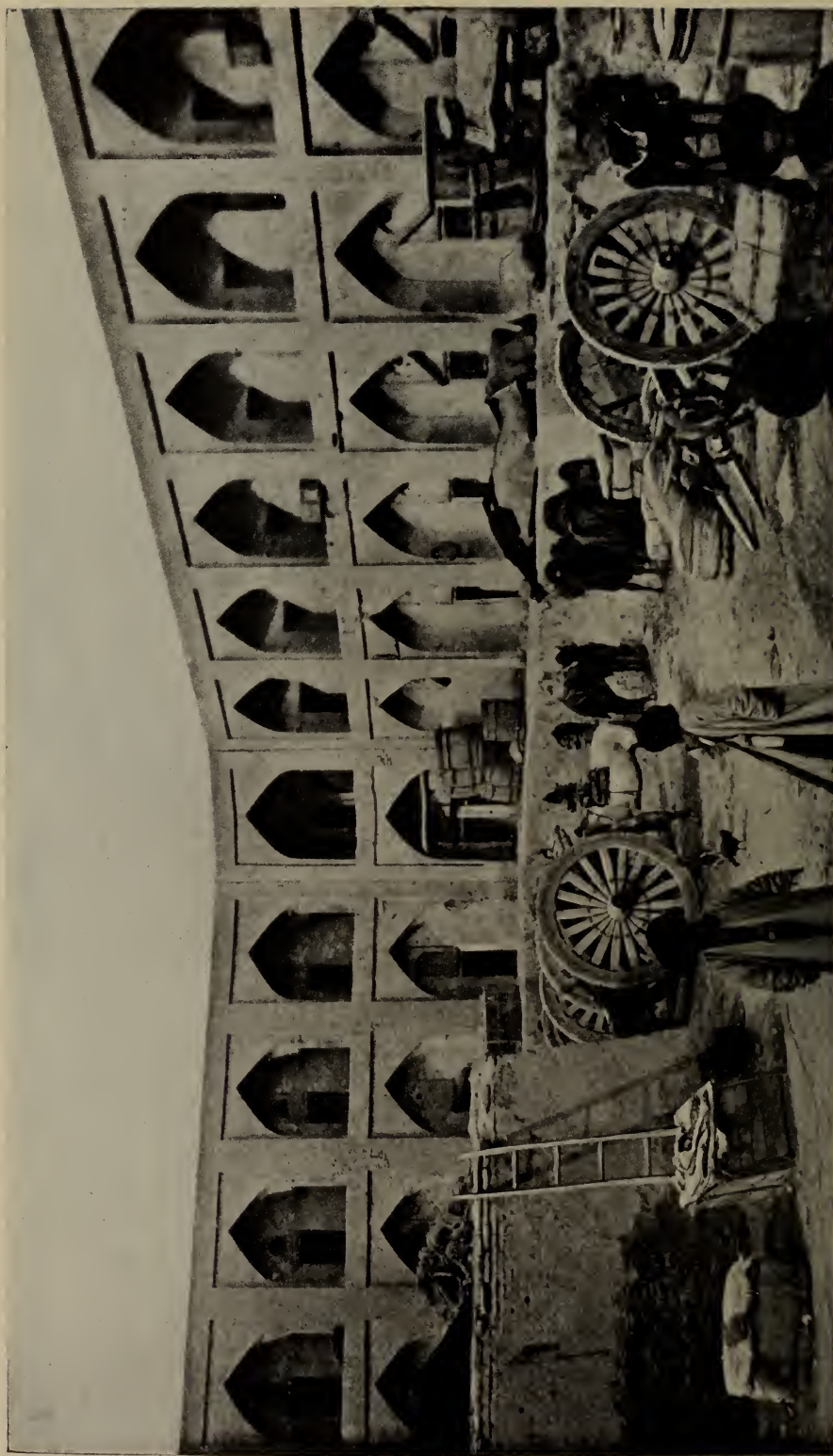
Turkestan's Fair-skinned Inhabitants

The Uzbeks, who, with a race known as Tajiks, are found in most parts of the country, are a people of light complexion. The men wear turbans of white linen, and their principal garment is the "khalet," a long flowing coat dyed in brilliant colors. With the Uzbeks, it is the custom for the women to wear a veil and no one but a husband, a son, or a very close relative is permitted to look upon their faces.

With a brief mention of the Tajiks, who lay claim to Arab descent, we may conclude this description of Turkestan's principal peoples. Actually they originally hailed from Persia; apart from physical characteristics and similarities in language, this is shown by their typical Persian aptitude for trade. They are the merchants of the province, and their reputation is one for cunning and greed. The intellectual superiors of the Uzbeks, the Tajiks congregate in the towns, while the majority of the former follow agriculture and kindred industries.

A Glimpse of Ancient Cities

And now, what of the cities of Turkestan, those strongholds of other days, which have witnessed such stirring events in the whirligig of time? First of all, let us take a peep at Tashkend. As a map shows, it lies on a branch of the River Syr Daria, with great mountains at its back. There are two cities actually—the old native city, inhabited by a people known as Sarts, a term used to designate the nomadic Uzbeks who have become settled, and there is the modern Russian quarter. Thanks to the care exercised by the Russian conquerors Tashkend has been beautified by many groves of trees and large gardens. One special feature of the capital is the market. The bazaars of Tashkend are declared to be the finest in the world, rivaling even those of Cairo. To its shops come all the treasures of the East, the beautiful carpets, the richly em-



IN A CARAVANSERAI OF RUINED URGENJ, THE ONE-TIME CAPITAL OF KHIVA

The caravanserai is the hotel of the East. In its dirty central court the horses and camels are tethered and fed, and huge wheeled native carts, or "arabas," are parked, while in the rooms that open on to the galleries, the traveling merchant sleeps and stores his bales. We are in Urgenj,

which lies on the Amu Daria River, known to the ancient Greeks as the Oxus. It is now half ruined, but was once the rich capital of Khiva with merchants and factories and shops and no fewer than fifteen mosques, and its markets were filled with produce.



Miss Hunter

CHATTERING AND BARGAINING IN A MARKET OUTSIDE ONE OF BOKHARA'S COLLEGES

It cannot be said that the present population of Bokhara takes over-much care of the beautiful buildings that still remain. The time from which they date, between the fourteenth and sixteenth centuries, was one of wealth and magnificence that have since vanished, but here and present inhabitants who use the courtyard for a market place.



WHERE RICH MERCHANTS OF BOKHARA BUY AND SELL THE SKINS OF THE PERSIAN LAMB

Not only is Bokhara a university town, but it is also an extremely important trading centre. Fine carpets are made at its looms and sold in its bazaars, together with copper and other metal wares and especially "caracul" fur, which is known also under the names of astrakhan, broad-tail and Persian lamb. This is the place where the furs are brought to market by the desertmen. The finest and consequently the most expensive skins are obtained from newborn lambs before the wool has had time to develop and is therefore almost as light in weight as silk.



Sirdar Irkbal Ali Shah

CHARMS AND TRINKETS OF A BOKHARA BEGGAR WOMAN

In the East the attitude toward beggars differs very much from ours. There, it is almost an honorable profession to beg, as everyone claims a share in others' prosperity. In return for alms, a beggar will bless the giver many times, but will not thank him in the proper sense of the word, for has he not received what is only his due?

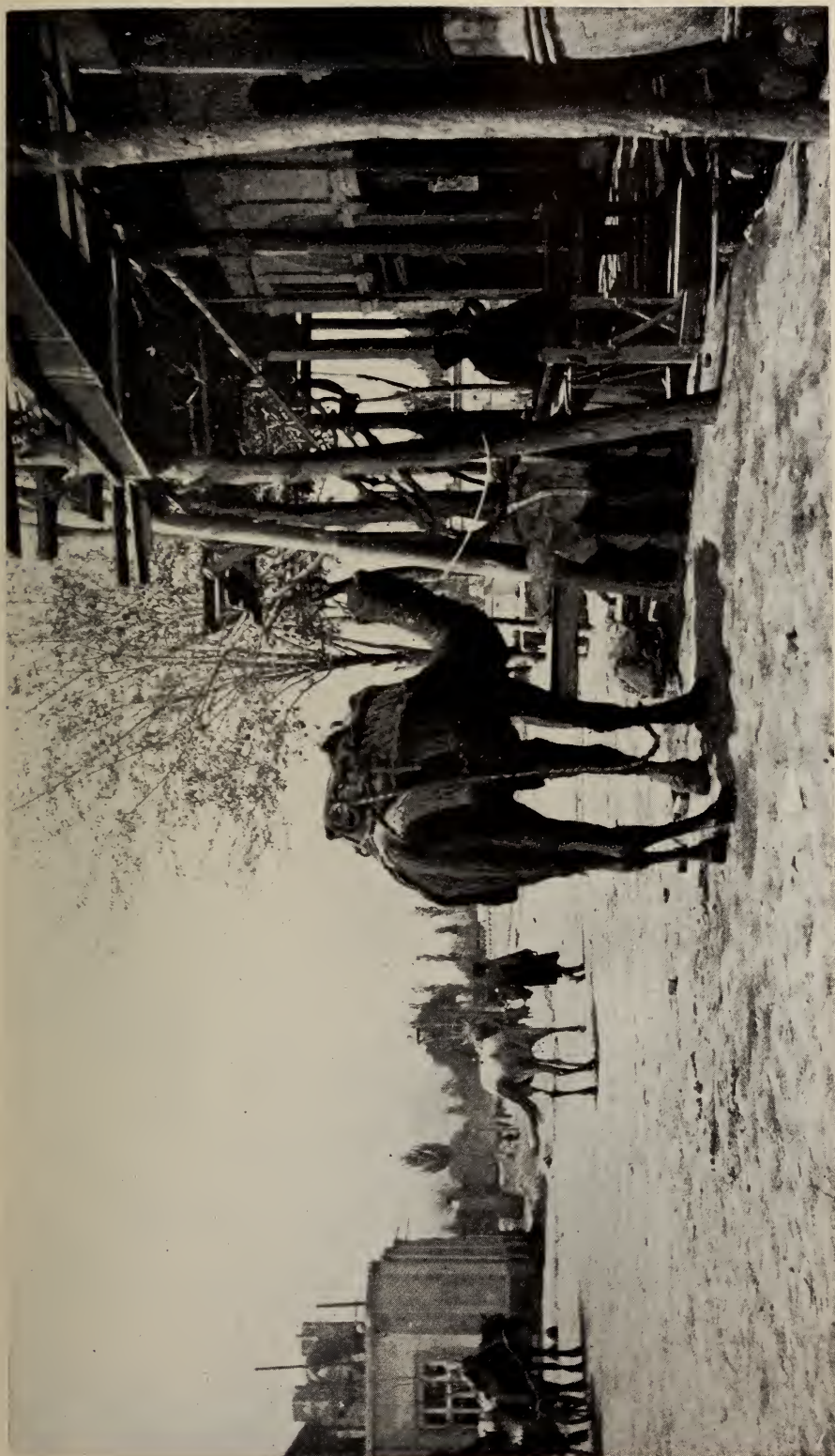


D. Carruthers

TANK OF DIRTY WATER THAT IS BOKHARA'S CISTERN, LAUNDRY AND BATH

One of the great disadvantages of Bokhara is its water supply, which is very bad. The main water cisterns are in the citadel, an enclosure one mile round bordering the Righistan, or square. But for ordinary purposes the citizens also use this tank which is in the centre of the town.

They bathe here and wash clothes and even use its foul water for drinking, as may be seen from the filled water-skins lying on the stone steps. Notice the men sitting on the flat roofs of the little houses to the left—the roof of a house in the East serves as a porch.



Miss Hunter

STREET IN ASKHABAD, A THRIVING COMMERCIAL TOWN ON THE TRANSCASPIAN RAILWAY

The town of Ashkhabad, the capital of Turkmenistan, owes its importance to its position on the Transcaspian railway, which connects Samarkand with Krasnovodsk on the Caspian Sea. It lies some 345 miles by rail southeast of Krasnovodsk at the northern base of the chain of hills

known as Kopet Dag. Since the Russian conquest of the province in 1881, the town has grown into a commercial centre, with flourishing industries, including tanning, brick-making, and minor manufactures. There are now over 47,000 people in Ashkhabad.



Miss Hunter

MARKETING HORSES BEFORE THE COLLEGE OF BIBI KHANYM

Samarkand is mostly a maze of dirty narrow streets, but unlike cities in other parts of the East it has open squares, of which the Righistan is one and this, where the great horse market is held, is another. The domed college behind was built by Bibi Khanym, Tamerlane's Chinese wife, in 1388. Horses and asses form a large part of Samarkand's trade.

broidered cloths and the delicate silver and brass ware of the skilled workers in metal. Among the frequenters of the bazaars a familiar figure is the sherbet-seller, who goes about in the crowd with a tank on his back and glasses in his hands. He makes his approach known by rattling the glasses together.

If Bokhara is not so large and important as Tashkend, it is, nevertheless, a great commercial centre. Into this old-world city pour the camel caravans from China, India, Afghanistan and Persia, loaded with their precious freights of tea, silk, furs, dyestuffs and other goods. These are the caravans which, in past years, were pounced upon by the rapacious Turcoman. From Bokhara they go out again with

cotton, ironmongery, sugar, coffee and other commodities, which have been mostly obtained from Russia.

As a leading trading centre Bokhara is noted for its carpets. The finest in the world are exhibited here. Another particular feature of its market is "caracul," a fur, which comes from the prepared skin of the Persian lamb, or sometimes kid. We are also familiar with it under the name of astrakhan.

But Bokhara has another claim to distinction besides that of commerce. It is a university town, a home of learning, and has been so for more than a thousand years. At one time the city could boast of 197 mosques and 167 "madrasahs," or Moslem theological colleges, most of which

A GLIMPSE OF TURKESTAN

have fallen into decay. There are, however, many religious and educational buildings in Bokhara that are still in use.

The most famous mosque is the Masjid Kalian, dating back to the tenth century. It was into this mosque that Jenghiz Khan, the great Asiatic conqueror, rode in defiance of the mullahs, or priests. He dismounted, went up into the pulpit, and threw the Koran on the floor, shouting to his followers as he did so: "The hay is cut! Give your horses fodder!" This was the signal for the savage Mongolian soldiery to begin a dreadful massacre and to loot the city.

The chief college of Bokhara is the Mir Arab. Here are to be seen types of the two leading races of people, the bearded Tajiks and the Uzbeks with their more Mongolian cast of features. In these colleges are educated the mullahs, who are trained to their calling from early youth. Each one has a cell assigned to him in a "madrasah," and each has a certain class

of pupils to instruct in the Uzbeg language, or it may be in Arabic, in the Koran, in astronomy and in other languages and sciences.

As has been told, Khiva has been joined up with Bokhara to form a Soviet Republican State. It is an ancient province of Turkestan, for it dates back to the first and second Persian empires and to the days of Alexander the Great whose armies were in the country more than two thousand years ago.

In the town of Khiva are several "madrasahs," for so important a place cannot be without its colleges. Khiva was the capital of the province of Khiva, a distinction which previously belonged to Urganj, in the markets of which were sold the corn, cotton, rice, tobacco and other products of the rich province, as well as the splendid breed of horses for which it was famed.

Ferghana is another province of Turkestan, and its chief town is Khokan. It



Miss Hunter

IN THE RIGHISTAN OF SAMARKAND

Turquoise blue predominates the peacock colors of the tiles decorating the three colleges that stand round Samarkand's "Righistan," or square. Mosque colleges, such as these, are called "madrasahs," and are still famous for their schools of science and religion.

This is the college of Shir-dar. The other two are Ulug-beg and Tilla-kari,



Sir Percy Sykes

STRUGGLE FOR THE "BALL" IN THE ROUGH GAME OF BAIGU

In the Pamirs they play a game called "baigu," something like a mixture of polo and football except that the ball is a headless goat! Mounted on horses, the players struggle to pick up the "ball" and whoever succeeds must then gallop round a post and back with it, while the rest of the field races after and tries to prevent him.

lies in a fork of the great Tian Shan mountain range and is a very fertile and fair country. Of all places in Turkestan, there is none that appeals more to the imagination than does Samarkand. The town of this name was in olden time the capital of Asia, and its splendors were unsurpassed and were extolled by historian and poet alike.

"Golden Samarkand" could not attain to such a height of glory without paying the usual penalty of those times. It was attacked, destroyed and rebuilt over and over again, and in the course of years much of its beauty and greatness passed. To-day it is a city of considerable size, with a trade in horses and asses; but, except for a few open squares, it is composed of narrow, ill-kept streets. Prominent among its buildings are the three "madrasahs," seats of learning, which are still famous throughout the province.

Apart from these survivals of the past, the "madrasahs" and mosques, Samar-

kand has scarcely anything to show of its former splendor. In the city where Alexander the Great and Tamerlane in turn held sway are mean-looking houses, some of mud, and the rich trains of merchandise that once found their way thither by horse, mule and camel have long since turned their steps to Bokhara, to Tashkend and to the other newer cities.

These interesting cities with such a long and colorful past are all within the limits of the Uzbek Soviet Republic. In the Turcoman Republic, Merv, situated in an oasis renowned for its fertility, is considered in Hindu, Parsi and Arab tradition as the ancient Paradise. Like Samarkand and Bokhara, it became a rich and splendid city and at one time was the centre of learning, but all its glory has passed away and in the nineteenth century, the old town was abandoned for a new site on the Transcaspian railway on which its carpets, long famous, and its agricultural products may be exported.

A GLIMPSE OF TURKESTAN

Askhabad, the capital, owes its growing importance as a commercial centre to its situation on the Transcaspian railway, the western terminus of which is Krasnovodsk, on the Caspian Sea, from whence most of the goods from the interior are shipped to other parts of the world.

The people of Askhabad cannot look back on the glorious past of their city, for it has none, but they are already taking steps to insure for it a prosperous future. We should be surprised, indeed, to find that they have a school for gardening with a model garden and mulberry plantation, and that for years they have been reforesting the surrounding land.

One last feature of Turkestan—not the least notable—remains to be mentioned. This is the great mountain range known as the Pamirs, or “the Roof of the World.”

From this bleak, craggy tableland run some of the mightiest mountain chains on earth, such as the Himalayas, the Hindu Kush, the Karakoram, the Tian Shan and the Trans-Altai.

It is as wild a region as can be found anywhere, and the fascination of it has drawn many famous travelers thither since Marco Polo crossed it on his way to the court of Jenghiz Khan. Here is to be found the great-horned mountain sheep, the “Ovis Poli,” whose head is reckoned as one of the finest of sportsmen’s trophies. And on these mountain slopes and in the valleys the Kirghiz hillmen pasture their flocks. For many years past the Pamirs have been occupied by Russia, and the present borders of Russia and Afghanistan have been settled to run across “the Roof of the World.”



Sir Percy Sykes

“MOVING DAY” SOLVED BY THE YAK

The yak is a shaggy-haired beast which lives chiefly in the high cold regions of Tibet and the Pamirs. In the wild state, it is black but there are domesticated breeds, commonly called “grunting ox,” which are black and white. These are used as pack animals and in the hands of the Kirghiz are docile beasts. The bushy tails are used for fly-whisks.



D. Carruthers

FINE CATCH FOR THE SPORTSMAN IN BOKHARA

Turkestan boasts one of the largest kinds of sheep, almost the size of a small donkey. It lives up in the Pamirs, and is known as the *Ovis Poli*—*ovis* is Latin for sheep, and "*Poli*" refers to that famous Italian traveler, Marco Polo, who voyaged here in the thirteenth century, and was the first European to see it. Ibex, deer, bear and snow leopard are also found.

TURKESTAN: FACTS AND FIGURES

THE COUNTRY

Russian territory just east of the Caspian Sea, divided between two independent Socialist Soviet Republics, Turkmenistan and Uzbekistan, and the autonomous republic of Tajikistan.

TURKMENISTAN (Turcoman Socialist Soviet Republic)

Bounded on the north by the autonomous Kaizak Republic (Kirghizia), on the east by the Uzbek Republic, on the south by Persia and Afghanistan and on the west by the Caspian Sea. The area is 189,603 square miles and the population 1,030,549. It became a Soviet Republic in 1925. Agriculture is the main occupation of the people and the products are cotton, wool and astrakhan fur. It is famous for its carpets and special breed of horses. Rich mineral deposits include ozokerite, oil, sulphates, common salt and sulphur. The railway mileage is 955 miles, and there is an air line. Bulk of the population is Sunni Mohammedan. The chief towns are Ashkhabad (Poltaratsh), the capital, population, 47,155, Merv, Charjiui, Kerki and Tashauz.

UZBEKISTAN (Uzbek Socialist Soviet Republic)

Bounded on the north by the Kaizak autonomous republic, on the east by the Kirghiz autonomous republic and Chinese Turkestan (Sin-Kiang), on the south by Afghanistan and on the west by the Turcoman Socialist Soviet Republic. It became a Soviet Republic in February, 1925. The area is 131,394 square miles and the population is 5,270,195. Agriculture, based on artificial irrigation, is the main occupation. Cotton is the chief product and fruits, wool and silk are produced. Other industries include cotton-spinning, oil and coal mining. The length of railways is 1,067 miles and there is air service. Most of the people are Sunni Mohammedans. The chief towns are Samarkand, the capital, population 101,000, Tashkend, Bokhara, Khiva and Andijan.

TAJIKISTAN

Bounded on the west and north by Uzbekistan and by the autonomous republic of the Kirghiz, on the east by Chinese Turkestan (Sin-Kiang) and on the south by Afghanistan. The area is 52,110 square miles and the population is 745,200. Farming and cattle-breeding are the chief occupations.

RUSSIA'S REPUBLICS IN THE CAUCASUS

Ancient Countries of Armenia, Georgia and Azerbaijan

During 1920 and 1921 these three little countries formed Soviet republics and the next year became a part of the new Soviet Union. Each has had a desire for independence but their position between large and often warring nations has prevented success. Armenia, the oldest Christian country, has suffered throughout the ages by the constant tyranny of foreign domination. Her people have been massacred or scattered, but they have clung to their religious belief and they still hope for a bit of territory that they can call an Armenian Home, that will be under the protection of a Christian nation.

TWO Mohammedan and one Christian country combined to form a republic! Georgia and Azerbaijan, converted to Islam by the Arabs in the seventh century, and Armenia, said to be the oldest Christian nation, are now politically united as the Transcaucasian Federation under the Russian Soviet Government.

For ages their people have been at swords' points, for they were not tolerant of one another's religious beliefs. Massacre and destruction of property, encouraged and often initiated by near-by countries for political reasons, and also foreign invasions have kept them from any material progress. Now they are occupied in reconstructing their land sadly devastated by the World War. Let us see where this federation, now called Transcaucasia, is located.

A glance at the map will show us that these three little countries occupy a bridge of territory which connects Russia, in the north with Persia and Turkey, in the south. It is separated from Asia, on the east, by the Caspian Sea and from Europe, on the west, by the Black Sea. Forming a natural frontier on the north are the snow-topped Caucasus Mountains, the scenery of which rivals even that of the Alps, a fact not generally known, for it is not so easy to travel in this country as in Switzerland. Although the land is almost treeless and presents a bleak, rugged appearance travelers are usually fascinated by its wild aspect and by the ever-changing color of the mountains, and are loath to leave. Highest of the mountain peaks are Mount Elburz and Mount Kazbek. On the latter, according to mythology, Prometheus

was chained as a punishment for giving fire to mankind.

Just over the border to the southeast, completely isolated from the Caucasus range, is the lofty and inspiring Mount Ararat, which rises from the surrounding plains to a height of 17,055 feet. On Mount Ararat, Noah is supposed to have landed after the Deluge, and the inhabitants claim to be able to show evidence that this is true. They will point out the site of the burial place of Noah's wife and the location of his vineyard, and they will even show you pieces of the Ark itself.

It was on Mount Ararat also that the donkey learned to bray, so it is said. The story goes that Noah, when assembling his companions for a sojourn in the Ark, issued an invitation to a donkey. The donkey was very stubborn, however, and refused Noah's kindness. Then the flood came and the water began to rise; the donkey kept going higher and higher to avoid it. Finally he reached the summit of Mount Ararat but still the waters rose, until they reached the neck of the poor animal. Thoroughly frightened, then, he raised his head toward the heavens and bawled, "No-ah-h-h! No-ah-h-h!" Noah went to his aid and donkeys from that time on have always called the name of their benefactor.

Mount Ararat was formerly in Armenia, which occupies the southwestern portion of Transcaucasia, while Azerbaijan occupies the southeast and Georgia the north. Travel here we should find very difficult indeed, for there are few railroads, and those connect only the largest cities and ports. Horseback and motor are the favor-



H. F. Reid

WHITE SUMMIT OF GREAT ARARAT, NOAH'S TRADITIONAL LANDING-PLACE

Ararat is the name inaccurately given to two lofty peaks which were formerly the pride of Armenia. Although tradition makes "Mount Ararat" the resting-place of the ark, the Bible gives no authority for this for the text which refers to "the mountains of Ararat" means a

region in the province of Erivan in Eastern Armenia. Of the twin peaks in this photograph that on the left is Little Ararat and that on the right is Great Ararat. A recent arrangement of the boundary puts Mount Ararat now in Turkish territory.



TRANSCAUCASUS WITH INSET OF NEW DIVISIONS

ite methods of getting about, but some of the districts are almost impossible to reach, so much so that the people living there are politically semi-independent.

Armenia, the oldest of these countries historically, was formerly a great kingdom and held extensive territories to the south. Armenia! The very name brings to our minds a picture of wretched and starving people, but let us look for a bit at its past, in order that we may understand some of the more recent events which come within our memory.

Like most countries, it was first inhabited by tribes who are thought to have come from the east and settled around the foot of Mount Ararat. These nomadic peoples were conquered about the sixth century before Christ by the Medes and Persians and then the territory was divided into two satrapies, or provinces, of the great Persian Empire. Eastern and Western Armenia, as they were known, became powerful in time and overthrew their overlord. This was accomplished mainly

by Tigranes the Great who welded Armenia into one strong kingdom. Although it did not last long, it brought the Armenian people together and gave them a feeling of unity which has lasted through the ages.

Armenia has had an unfortunate situation. From its beginning, it has been a buffer state between more powerful and warring nations, between Asia and Europe, between the East and the West. In addition it has been a lone Christian nation among states of other religions whose followers sought to convert their neighbors by force.

The Armenians were converted to Christianity early in the fourth century under Gregory the Illuminator, and became most ardent in their faith. When Persia, their overlord, tried to make them adopt fire worship, they replied: "No one can move us from our belief, neither angels nor men, fire nor sword." So they have felt always even though it has meant massacre and the scattering of their people. Their faith



MENDICANT DERVISH OF MUSH

This Mullah of Mush is one of the fanatic Turks who egged on the Kurds to massacre the unhappy Armenians. Mush, though located in Turkey, was inhabited before the war by numbers of Armenians. Notice the mullah's begging bowl.

has withstood invasions of the Persians, Arabs, Seljuks, Mongols and Turks, but their territory has been conquered time

and again. Now and then they had a brief period of independence, as that which began in 571, under the leadership of Vartan, but which lasted only seven years. Since then Vartan has been a favored Christian name for Armenian boys and Vartan's Day is celebrated even now as a national holiday.

The Turkish conquest was completed about 1514, when Selim I set out toward the East on a campaign against Persia. Turkey was then at the zenith of her power but she was in time to be checked in the north by a nation whose strength in Europe had been greatly increasing. That was Russia. In the wars between them, during the nineteenth century, Russia advanced her Caucasus boundary well into Armenia, and since then Armenia, divided, has belonged partly to Russia and partly to Turkey.

Russia found her Armenian subjects intelligent and industrious, and able to help in the development of the country. She therefore encouraged emigration from Turkish Armenia into the provinces she owned. The Armenians on their part felt better protected in Russia. They accumulated property, became more progressive, and the land itself was noticeably better cultivated than on the other side of the line. Except for feuds with their Moslem neighbors the people were better off than they had been in centuries.

During the struggle between Russia and Turkey, there had been growing secretly

a party called the Dashnacks, who sought to secure the independence of Armenia. Although it represented only the more



LEADER OF THE OLDEST NATIONAL CHRISTIAN CHURCH

This dignified Armenian Patriarch is honored as a political figure as well as a religious leader by his broken, suffering people, who have had no country but only a religion. He stands for a national church established by the Armenian king, Tiridates, in 274 A.D., a generation before Christianity was tolerated in the Roman Empire.

radical element of the people, it brought about local warfare which served to arouse the Turks and as a result, during the years 1895 and 1896, thousands of the Christian inhabitants were exterminated in a series of massacres so atrocious that the story is almost unbelievable. Foreign nations were horrified and attempted to interfere, but as they could not agree to go to war with Turkey, their concern did little to help.

When the World War broke out the Turks again took occasion to rid themselves of their Christian subjects. Claiming that the Armenians were taking up arms against them, they slaughtered men, women and children with savage brutality and forced others toward Mesopotamia and the Syrian deserts to almost certain death. American and British missionaries helped to relieve the suffering by giving



Near East Relief

ERIVAN STREET BEDECKED FOR A HOLIDAY

On holidays in Armenia, the people use beautiful Oriental rugs for decoration instead of bunting and flags as we do. Here we can see that they have arranged them on an archway over the street, with a picture of Lenin, Russia's national hero, in the centre. Rugs are also draped on the balconies of the houses for such festive occasions.

out food and first aid treatments, but in spite of their aid many thousands perished.

Russian Armenia quite naturally allied herself with Russia at the beginning of the World War, but the Russian Revolution three years later left her only partially able to protect herself. Caught between the advancing Turkish armies and the unorganized armies of the Bolsheviki who had control of Russia, she had a most difficult time. In addition the country became flooded with starving and disease-stricken refugees who had been able to escape from Turkey, and had trekked across Northwestern Persia to what seemed to be their only refuge. Unable to retain the independence which the Dashnacks had hastened to declare, Armenia finally decided to cast her lot with the Soviet Government which had succeeded the Bolshevists, and in 1921 became a republic of the Soviet Union under Russia. The territory, however, includes only a small part either of the old Armenia or the Armenian people.

The question of the Armenian people and Armenia is being considered by the League of Nations who may be able in time to establish for them in Armenia a

national home where those refugees who reached other lands in safety may be repatriated. Armenians are especially interested in this plan, for there is probably no other people, unless it be the Jews, who so desire a land of their own where they can live by themselves and can develop it into one of great prosperity.

The land is badly in need of development. Though much of it is arable, the soil has had no fertilization, owing to the fact that the dung is used for fuel. In most of this region it has been hard indeed for the peasant to make even a meagre living. In the valley of the Araxes River, which girds Mount Ararat, there is rich and fertile soil and tobacco, rice and cotton are grown as well as many varieties of fruits and vegetables. Here, too, we should see mulberry trees for, besides agriculture, the raising of silkworms is one of the few industries of Armenia.

Agriculture is the main occupation of the people, and, as one might suspect, their methods are quite primitive. Homemade implements, such as wooden plows drawn by oxen or water buffaloes, still serve the Armenian farmers. Although the new government has imported some American

tractors, modern implements are as yet much too expensive for an individual, and in the case of a tractor, for even a small group to purchase.

The houses of the peasants are usually built against the side of a hill or a mountain which saves the material necessary to make a back wall. Then, too, it gives protection from the wintry winds and thus saves fuel which is a very scarce article in this unforested region. The roofs are flat and are sometimes covered with earth, so that grass will grow and serve as pasture for the family cow or sheep. Inside the houses are almost bare of furniture—a few simple chairs and possibly a fireplace where the cooking is done. In the winter the cow and sheep are given a place in the house, for their body heat is needed to bring the temperature of the room a bit higher.

Accustomed to living in this mountainous region where the winters are long and severe, the Armenians are strong and energetic and not unused to hard work. They are usually dark and the women are noted for their beauty. Many Persians, Kurds and Turks have fallen under the spell of the beautiful black eyes of Armenian maidens, and have taken them back to their own countries as their wives. The women have won a reputation too for their beautiful handwork, which they do at home in order to help out the family income. Fine Armenian lace, lovely embroidery and Oriental rugs are made with painstaking effort, often at the cost of their eyesight.

The Armenian farmer gets his real enjoyment out of a trip to market, for he likes to talk and argue, and the sale of a cow or sheep will give him a great opportunity. Like all buying and selling in Near Eastern countries, it will take hours, perhaps all day, to arrive at a price which each knew at first would have been perfectly satisfactory.

A birth or wedding also gives cause for a celebration. In the olden days a wedding in a prosperous Armenian home was a gala event. It would probably last all night and from start to finish, the tables would be piled with food and drink while the

guests made speeches and danced, sometimes singly, sometimes together. The bride would be decked with jewelry—a headdress draped with coins, bracelets and necklaces, for, aside from their liking for decoration, the Armenians thought it safer to have their wealth in a form which would be easy to carry.

Suppose we had been invited to the home of a well-to-do Armenian and were pressed to stay to dinner. What interesting food we should have had! There would have been a meat dish consisting of tender bits of lamb combined with vegetables, in some appetizing way; there would have been pilaf, which is rice cooked in oil, and eggplant, probably, for the Armenians know many ways of preparing that vegetable—ways of which Western people have never heard. Then for dessert there would have been paklava, for that is, indeed, a delectable sweet—a light crusty pastry with nuts and honey. Of course, we should have wines to drink and small cups of sweet Turkish coffee, and we should all have agreed that we had had a delicious meal most bountifully served.

Armenians who have migrated to Europe or America have proved to be



Near East Relief

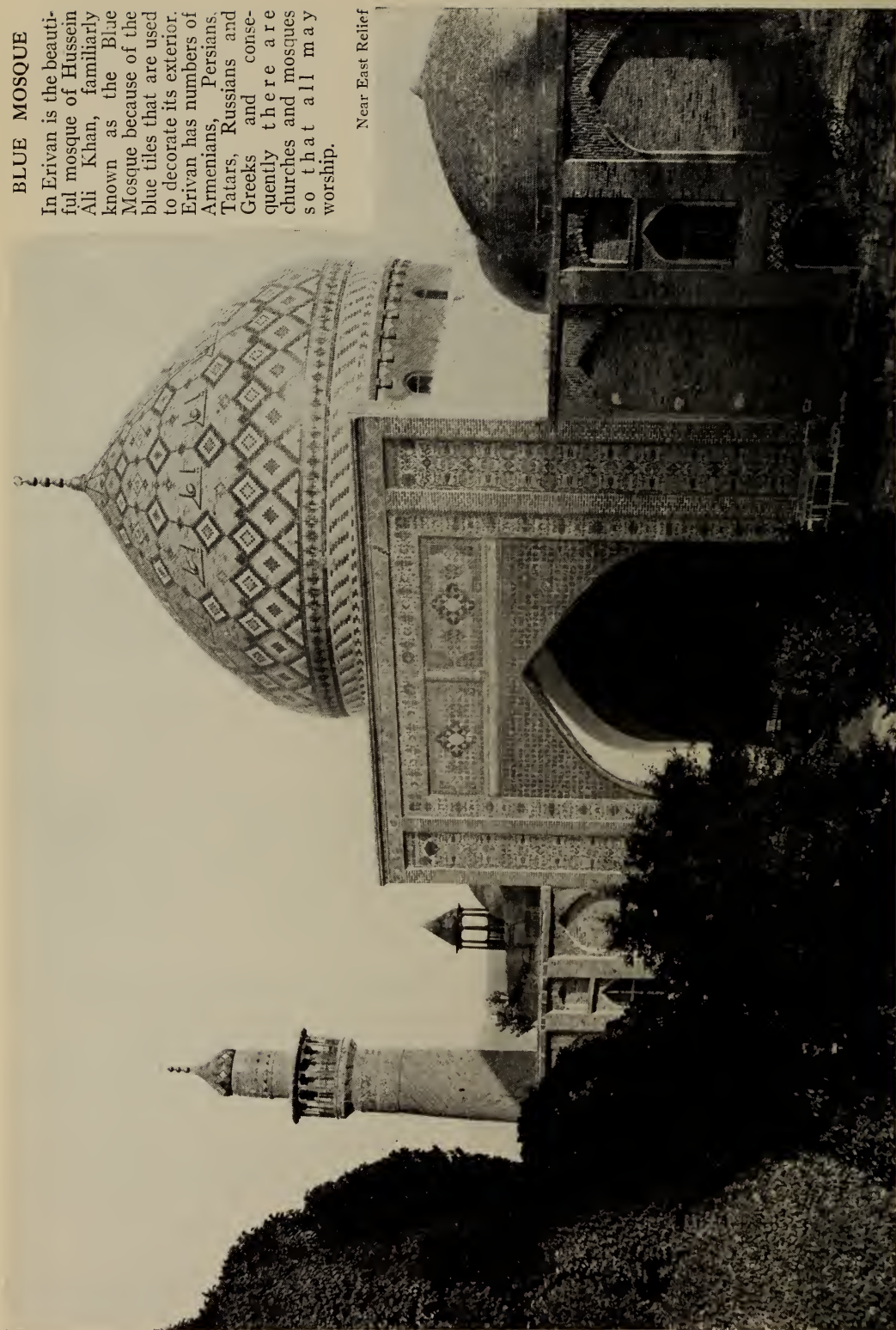
ARMENIAN WOMAN COOKING

In Armenia, cooking and baking are done on the front of the house in a leisurely way as we may see here. The large hole in the foreground is an underground oven.

BLUE MOSQUE

In Erivan is the beautiful mosque of Hussein Ali Khan, familiarly known as the Blue Mosque because of the blue tiles that are used to decorate its exterior. Erivan has numbers of Armenians, Persians, Tatars, Russians and Greeks and consequently there are churches and mosques so that all may worship.

Near East Relief



respectable citizens. They are not unlike the Jews in enterprise, and are said to rival them in shrewdness. There is a saying of the Turks that "one Greek is equal to two Jews, but one Armenian is equal to two Greeks." Possibly that may account for the fact that in the cities of Turkey, the Armenians have been concerned with the actual business, while the Turks are contented to act as managers without caring to know anything about how it is carried on.

The cities of Armenia are small and do not have the modern improvements such as we should consider necessary. Erivan is the capital, a city where domes or spires over churches of Russians and Armenians mingle with the minarets of the Mohammedan Persians. In the old Persian quarter are tiny crooked lanes fenced off by mud walls which conceal squalid huts of stone and mud where the poorest live, while in the more modern portion are broad streets, along which are ranged the homes of the rich.

Echmiadzin, thirty versts (about twenty miles), from Erivan is the seat of the Armenian or Gregorian Church. In Alexandropol, or Leninakan, as it has become in honor of Lenin, the American Near East Relief still cares for thousands of orphans left by the war, and is giving them vocational training so that they may be able to support themselves. Agricultural training is being stressed and the model farms have shown the children as well as the farmers near by what excellent crops can be grown by using Western methods. A school for training nurses was also instituted by the Near East Relief, and its graduates have gone forth to the provinces where, in many cases, they have had to do a doctor's work, so great is the need for medical work among the people.

Education has been very much at a standstill during Armenia's troublous period, but now the government is establishing schools and in addition is providing for night classes where adults may get an elementary education, and also learn some vocation such as carpentry, shoe-making or electrical work. Armenia, one



Near East Relief

LIBRARY OF ARMENIAN LITERATURE

The monastery, Echmiadzin, includes the ancient and valuable library shown above. Though not beautiful architecturally, it contains a large collection of Armenian literature.

feels, is slowly coming to better times and it is to be hoped that she may look to a more peaceful era.

Georgia is almost as old historically as Armenia and has suffered almost as many invasions. The Georgians, however, after their country had been devastated for nearly two centuries by the Arabs, finally succumbed to Mohammedanism and since then have not suffered religious persecution as the Armenians have.

Tradition has it that the inhabitants of Georgia are descended from Japheth, son of Noah, but we cannot trace their history from that early time. We know of them first in the fourth century before Christ when Alexander the Great sent one of his generals to annex the territory then known as Iberia. The people were able to free themselves from the Macedonians after the death of Alexander and then enjoyed independence for over a hundred years. However, Georgia was not to be left alone. The great Persian Empire, always eager for more territory, was to the East what the Turks and the Byzantine Greeks later were to the West. Georgia had some friendly connection with the Byzantine Empire, for Constantine the first Byzantine emperor had sent Christian missionaries who had converted the Georgians. Therefore, when Persia's strength had somewhat weakened, Georgia took the opportunity to appeal to the Byzantine



Near East Relief

CHURCH OF ST. HRIPSIME, AN EARLY CHRISTIAN MARTYR

There is a legend connected with the Church of St. Hripsime that runs thus: Hripsime, a beautiful Christian maiden, fled from Rome to escape the attentions of the Emperor Diocletian, a pagan. The Armenian king, Tiridates, on beholding her beauty, fell in love with her too, and when she repulsed him, he ordered her and her companions to be slain.

Empire for a king. She was granted a viceroy, and the Bagratid dynasty which was then founded ruled from 571 to 1803.

In the seventh century came the Arabs and for 180 years the country was overrun until the people finally accepted Islam. Georgia then enjoyed a period of relief during which the boundaries were extended from the Black to the Caspian Sea and at one time included part of Armenia. She had successfully repulsed the Seljuks and the Persians, but was not able to withstand the Mongol hordes who came west led by Jenghiz Khan. Again the land was overrun by the Mongols under Tamerlane who set fire to the entire country. Wars between the Persians and the Turks during the seventeenth century caused Georgia to seek the help of Russia and in 1801 she became a Russian province.

Since then Georgia has been independent for two short periods—from 1904 to 1906, when Russia was at war with

Japan, and from 1918 to 1921. The latter period of freedom came immediately following the Russian Revolution, when Georgia felt she had an opportunity to break off, but she was finally forced to join the Soviets and to become a republic.

Like Armenia, Georgia is an agricultural country, but it is much more fertile owing to the fact that the melting snow from its many mountains and an irrigation system provides water in plenty for those who live in the valleys. However, those living in the mountains are wretchedly poor and have a hard time making a living from the barren soil. Rye bread, cattle and sheep is their principal diet, and a traveler will sometimes find that the village inn or rest-house cannot provide a speck of food.

In the valleys, one may see fruit of many varieties, both tropical and subtropical, corn, grown for food by nearly every valley peasant, wheat, barley, cot-

RUSSIA'S REPUBLICS IN THE CAUCASUS

ton, tobacco, tea and rice. A great variety indeed! Mulberry trees are seen, too, for silkworm culture is one of the oldest occupations of the people. Grapes grow in great luxuriance, sometimes wild, and so the making of wine has become the industry for which Georgia is most noted. The workers still use a primitive press for squeezing the grapes and when the wine is ready it is put into tarred buffalo skins and then piled on wooden carts which joggle along the mountain roads until they reach the city. Some of the wine from Georgia is sent to France where it is used as a "body" for the fine Burgundy and Bordeaux brands, while Russia and England also import quantities of it.

Because of the mountains, Georgia has rich mineral deposits, chief of which is a fine quality of manganese, but there is also copper and iron and there are numerous mineral springs, both hot and cold, containing sulphur, iron and radium.

So much for Georgia's products. Let us now see what the people are like. The majority are Georgians, although there are a goodly number of Armenians, Tatars and Russians. The Georgians speak a language that is supposed to have been connected with the Sumerian-Babylonian and so difficult has it proved that very little has been translated into other languages.

The Georgians are fine looking people and very intelligent and they delight in colorful costumes. The women, even though poorly dressed, usually seem gay with many colors. The well-to-do women wear a long coatlike garment of silk covering loose trousers which are caught at the ankles. On their heads they wear scarlet velvet caps decorated with pearls. The men usually wear a tall cap made of astrakhan which is called a papahk, and a shaggy wool coat. Part of the male costume is a dagger or sword for Daghestan,



Near East Relief

ANCIENT CHRISTIAN CHURCH OF ECHMIADZIN

Echmiadzin, 12 miles west of Erivan, is a monastery, the seat of the Catholicos or primate of the Armenian Church. Among the buildings is an ancient Christian Church which is thought to have been founded by St. Gregory the Illuminator in 302, and is said to be the oldest Christian Church. The Church of Nativity in Bethlehem also claims this distinction.



HAIRPIN BENDS ON A ROAD NEAR ERIVAN

Erivan stands over three thousand feet above sea-level and from it the road winds down in long zigzags to the vale seen in the distance with harsh-featured hills dominating it on each hand. At the end of the road, eighty miles away, is the town of Kars, which is now a part of the Turkish Republic, though formerly it belonged to Russia.

that province of Georgia which borders on the Caspian, is famous for its fine artistry in silver and steel.

In the mountainous districts, the houses are built on terraces, but in the more prosperous places they are made of rough stone or baked mud and often have large wooden balconies around the first floor, and roofs of undulating red tiles. The houses of the rich are often very beautiful, especially those which are decorated with colored glazed tiles, indicating the Persian influence.

We may see now and then a neat orderly village and we learn that these are colonies of Germans who early in the nineteenth century started to the Holy Land because they had heard that the end of the world was near. They traveled so slowly that agents who had been sent in advance came to report to them that all was not as they believed in Jerusalem and so they stayed where they were. They cultivated the land as they had done in

Germany and built their villages on the German plan and retained their German language, although they have learned Russian and some have learned Georgian.

One may see also villages where the Molokans reside. These people belong to a sect of the Russian Church comparable to our Quakers. They believe in drinking milk in Lent, and during the World War refused to take up arms although fighting was going on all around them.

Tiflis, the capital of the Transcaucasian Federation, is the largest city. Portions of it have a modern appearance, afforded by electric lights, street cars and European shops, hotels and offices, but the dwelling-houses are of primitive architecture. There are two universities, for the people crave education, and even before the war had libraries in nearly every village, but during the fighting many of them were destroyed. Tiflis is noted for its gay and cosmopolitan life.

The people of Azerbaijan are mostly



H. W. Nevins

ON THE GREAT HIGHWAY THROUGH THE CAUCASIAN MOUNTAINS

Between the cities of Vladikavkaz and Tiflis runs a great military road far-famed as a remarkable feat of engineering skill. At certain parts the beauty of this way is indescribable. Towering rocks, awe-striking in their solemn grandeur, line the narrow zigzag road, from which precipices are separated only by a low wall or by posts placed at short intervals.



Near East Relief

VILLAGE OF THE MOLOKANS OR QUAKERS

In contrast to the many war-devastated villages are the neat orderly ones of the Molokans who refused because of their religious beliefs to have any part in the fighting. The Molokans, or Molokani, are similar to the Quakers in their simple mode of life and in their practice of mutual help. They call themselves "truly spiritual Christians."

Tatars, closely related to the Mongols, and for that reason are different from the Armenians and the Georgians, though there has been some admixture of blood. Originally Buddhists, they were converted to Islam and the more educated among them, strangely enough, are inclined to fanaticism. The peasants would have lived peaceably with their Christian neighbors but many times they were incited to hatred by political agents of the Tsarist Government. When fighting one another these peoples of Transcaucasia were not at leisure to think about the independence they so much desired.

The Tatars have some Mongol characteristics, that is, a yellow complexion, high cheek-bones and small eyes set on a slant, but they have pleasanter faces. They are thrifty and shrewd and are most hospitable to strangers. Indeed, the host will kill a sheep in your honor and after the whole of it, cut in pieces, is cooked in a huge pot, will select delectable bits and push them into your mouth. Kounmiss or mare's milk will serve as a drink and will be poured in a bowl that all may partake. Such is the Tatar's idea of giving

welcome to a guest. Some of the people still wander about with their flocks of sheep and have no settled home but most of them are getting their living by agriculture.

Azerbaijan or rather one of its districts, Baku, has come to the notice of most of us because of its rich stores of oil, which often oozes out of the ground, and sometimes covers the streams with a greasy film. All through this section, one may see the women and girls standing in the streams skimming the surface of the water with rags and wringing them into pails that they may use the oil for fuel.

Long before the World War the oil-fields of Baku were furnishing immense quantities of oil, and the story of the various attempts to secure concessions to drill wells is a long and complicated one. Before the World War the managers of the fields were usually British, and Baku was occupied by a small British force from Mesopotamia at the end of the war. British interests hoped to secure continued control of the oil-fields, but political conditions were unfavorable. In 1920 the oil-fields were nationalized by the Soviet Gov-



MEMBER OF THE GEORGIAN ARISTOCRACY

Until comparatively recent times, the feudal system existed in Georgia, and the peasants were ruled by petty princes. This prince is representative of the aristocracy of his country. The goat's-hair cloak and astrakhan cap that he wears are characteristic of the Georgian, who is never without his dagger, except when in European clothes.



H. W. Nevins

VENERABLE CAPITAL OF GEORGIA IN THE VALLEY OF THE KURA

Mtskheta lies about 10 miles northwest of Tiflis. The erstwhile capital of Georgia, it is now but a poor village, and the only remnant of its former pride is the ancient cathedral, the burial place of several Georgian princes, which contains many valuable books. Ruins of the old royal residence still stand on the hill opposite the town.

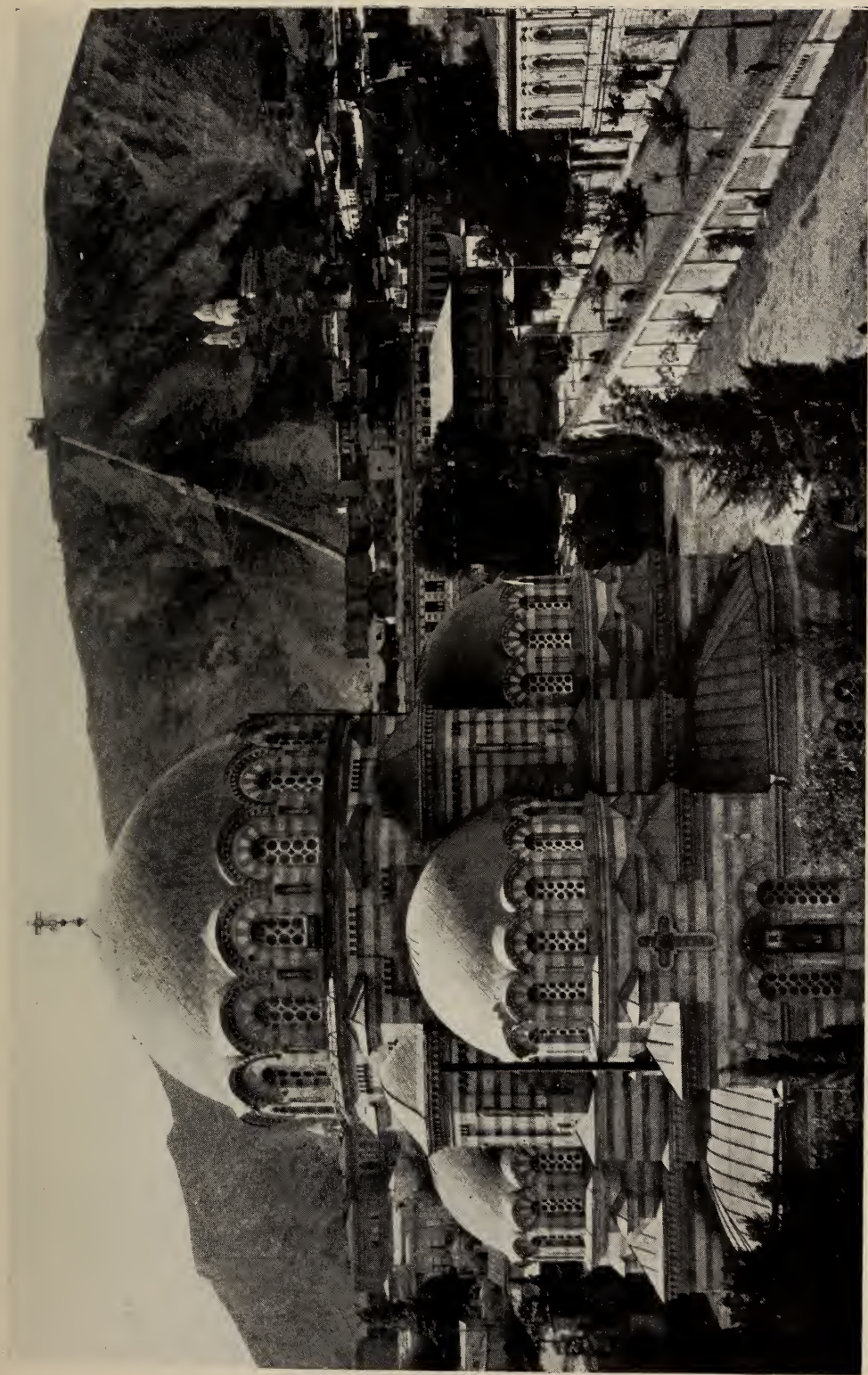
ernment which has drilled many new wells in the attempt to bring production back to something like its former level. At first the new Russian or Armenian managers seemed inefficient, though there has been considerable improvement in this regard. The town is connected with Batumi by pipe lines and others are projected.

Because of the importance of the oil, one may think that there is little else in Azerbaijan and that the town of Baku is made up entirely of derricks as pictured on page 198. Surprising as it may seem, Azerbaijan would be exceedingly well off even if there were no oil, for the soil is exceptionally fertile and about three-fourths of the area is suitable for cultivation. Delicious fruits of all kinds are grown and also grain, cotton, silk and tobacco.

As for the town of Baku, it is really important as a seaport and also as a manufacturing centre. Along its south shore, there are stores and bazaars, many fine

buildings and the ancient garden of the khans. The older town, laid out in terraces on the slope of a hill, has irregular narrow streets along which are the low, wooden, flat-roofed houses. Here, one may see the ruins of a once-magnificent palace of the khans and mosques of the shah erected in the eleventh century. The annual trade fair which used to attract thousands was revived in 1922, and is an interesting spectacle.

Whether or not these republics will endure is a question no one is wise enough to answer. On the surface it would seem that the odds are against groups which have been enemies so long because of differences in race, religion and culture becoming peaceable members of a single state, even though there is considerable local self-government. It remains to be seen whether the political ideas which they have received from Russia will be powerful enough to overcome their many differences.



Ewing Galloway

TIFLIS, THE CAPITAL OF TRANSCAUCASIA. WITH THE CAUCASUS MOUNTAINS BEYOND



H. W. Nevins

ON ONE OF THE LOCAL OIL-FIELDS OF BAKU

In the seventies Baku was a village with some 1,500 inhabitants. Now the village has grown to a population of over 400,000. This unusual increase is due to the famous oil-fields in the neighborhood, where a forest of derricks, or wooden towers, marks the wells which produce an enormous quantity of crude petroleum.

TRANSCAUCASIA: FACTS AND FIGURES

THE COUNTRY

Transcaucasia, or the Trans-Caucasian Socialist Soviet Republic, is composed of three separate republics, Armenia, Georgia and Azerbaijan. Georgia embraces the Abkhassian Socialist Soviet Republic, the Adzharsk Autonomous Soviet Republic and the Autonomous Area of Yugo-Osetin; Azerbaijan includes the Nakhichevan Socialist Soviet Republic and the Nagorny Karabakh Autonomous Area. Executive power is in the hands of the Federal Central Committee and the Federal Sovnarkom each with three presidents (one acting, two deputies) one from each republic.

ARMENIA (*Socialist Soviet Republic of Armenia*)

Bounded on the north by Georgia, on the east by Azerbaijan, on the south by Persia and on the west by Turkey; area, 11,680 square miles; population, 867,671. Only 16.6% of the people live in towns. Erivan, the capital, has a population of about 170,000. The main occupation of the people is agriculture. In many parts irrigation is necessary. Grain, cotton, fruit, tobacco and silk are grown. Cattle and sheep are also raised. The chief industries are textile manufacture, distilleries, wine-pressing and fruit-preserving. Besides elementary schools, there are trade technical schools, a state university, a musical academy and workers' faculties.

GEORGIA (*Georgian Socialist Soviet Republic*)

Bounded on the north by Russia, on the east by the Caspian Sea, on the south by Azerbaijan and Armenia, and on the west by the Black Sea; area, 39,000 square miles; population, 2,660,963. Tiflis, the capital of Georgia and of Transcaucasia, has a population of 283,000. Agriculture is important. There are rich forest lands. The minerals include important manganese mines and coal. Higher education is offered at a state university, a polytechnic institute, a Transcaucasian Communist University, an Academy of Art and a Conservatoire.

AZERBAIJAN (*Azerbaijani Socialist Soviet Republic*)

Bounded on the north by Georgia, on the east by the Caspian Sea, on the south by Persia and on the west by Armenia; area, 32,950 square miles; population, 2,313,172. The capital, Baku, has a population of 447,000. Agriculture is the chief occupation and the products are grain, cotton, vine, kitchen and garden produce. Cattle-breeding important in the mountains. The chief industry is oil, especially in the Baku region. There is a state university, a polytechnic institute, a state Conservatoire, teachers' training centres, technical institutes and workers' faculties. Baku is connected with the Central Asian Railway by ferry to Krasnovodsk, Turkestan, and with Moscow by regular air service.

A LAND OF ANCIENT GRANDEUR

The Persians and Their Backward Country

Under Cyrus the Great and his immediate successors, the Persian Empire became the most powerful state in the world. It remained a great power for many generations, but the empire was finally overthrown by the Arabs and, although it has retained its independence, it never regained its former position. To-day it is a land of the Middle Ages in the twentieth century, ruled by an official class that is both lazy and dishonest. Government appointments are bought, and the purchasers endeavor to get their money back by extorting large sums from the people. In 1925 the Shah Abbas was deposed, and a man of humble birth, but possessed of energy and enlightened ideas, ascended the Peacock Throne. He may, perhaps, be able to arouse the people and restore law and order, but it will take many years, for the Persians are suspicious of changes. They would prefer to keep things as they are.

PERSIA, one of the most interesting and historical countries of the Middle East, consists mainly of a vast plateau situated between the Indian Empire on the east and Iraq, or Mesopotamia, on the west. To the north lies the Caspian Sea and on each side of this stretch of water the Persian frontier adjoins that of Russia; to the south lies the torrid Persian Gulf.

The Persians call their country Iran and themselves Irani (a form of the word Aryan). Their beginning is legendary, but it is thought that as nomadic tribes they wandered from parts further east and, attracted by the Caspian Sea, settled near its shores. In about 550 B.C. Cyrus the Great made himself known to history for he conquered all the neighboring tribes and formed the Persian Empire, the first great Aryan empire. His successors extended the boundaries from the Punjab in India to beyond the desert in Egypt and sought to conquer Greece, but were defeated as we have read in the chapter which deals with that country.

As followers of Zoroaster, they worshiped the sun and fire. Later, however, they were converted to Mohammedanism by the Arabs but they have always belonged to a sect of that religion known as the Shiah and they themselves are called Shiites, or Separatists. We may read about them in the article on Arabia.

The history of the Persians has been a series of invasions but each time their spirit and national feeling have been such

that they have been able to drive out their conquerors. The Greeks under Alexander, the Arabs, the Seljuks and the Mongols under Jenghiz Khan and later Tamerlane succeeded in subjecting them but as many times they won back their independence and started a new dynasty. Lastly the Kajar tribe rose to power and founded the dynasty by that name which lasted from 1794 to 1925.

During the World War, Persia remained neutral but unfortunately her territory became a theatre of operations for Russian, British and Turkish armies and she was not strong enough to prevent it. A famine followed the devastation of the country by these armies and as a result Persia suffered more than many countries actually at war.

The climate of Persia is one of extremes, for the thermometer sinks to below zero in the winter, whereas the heat in summer is intense, especially in the low-lying provinces bordering on the Persian Gulf. As a rule the heat is a dry one and the climate on the plateau is delightful, but the storms are terrible. In certain areas, where the "poison wind" blows, the loss of human and animal life is considerable, for it is laden with sand.

The present population of Persia is about ten millions, and, as the area of the country is about three times that of France, it is very widely scattered. Owing to the scanty rainfall, there is a lack of water except in the Caspian provinces and there are huge uninhabit-



DESERTS, VALLEYS AND MOUNTAINS OF THE IRANIAN PLATEAU

able areas. The country may be described as a desert with a few towns and villages dotted about in it, wherever water happens to be available.

The Elburz Mountains run across the north of Persia, south of the Caspian Sea, and contain the superb cone of Demavend, which rises to a height of 19,400 feet—the loftiest mountain of Asia west of the Himalayas.

Elsewhere in Persia the ranges generally run from southeast to northwest, a fact that has made the country difficult of access, especially from the Persian Gulf and from Iraq. If we look at a map we shall see that the chief cities, such as

Teheran, the capital, Meshed, the sacred city of Persia, and Tabriz, its chief trade centre, are situated close to the mountains. It might be said that the size of a city mainly depends on the height of the neighboring ranges and the amount of water obtained from them. The country relies for its water on the snow on the mountains which melts in the spring and fills the irrigation channels.

The most important feature of Persia, which has impressed itself forcibly on the life and character of the people and on its government, is the Great Desert. This desert occupies the centre of the country and separates one province from an-

A LAND OF ANCIENT GRANDEUR

other more effectually than any mountain barrier.

The southern part of this vast area was described by Marco Polo, the great Venetian traveler of the thirteenth century, as "a desert of surpassing aridity . . . ; here are neither fruits nor trees to be seen and what water there is, is bitter and bad, so that you have to carry both food and water." Government and trade are both rendered very difficult by this desert, which is a refuge for rebels and brigands who can only be caught with extreme difficulty.

Owing to the meagre rainfall and the high ranges surrounding the plateau, there is not a single river of importance in the many hundreds of miles of coast which lie between the mouths of the Indus and the Shat-el-Arab. One of the tributaries of

the latter river is the Karun, which flows through what was, in ancient times, the kingdom of Elam. Its modern importance consists mainly in its being the only navigable river in the whole of the huge Persian Empire.

The Persian Gulf, which washes the southwest and south coasts of Iran, is an almost completely land-locked body of water 700 miles in length, with an average width of about 120 miles. It is shallow and receives the waters of the Tigris and Euphrates, which are united in the broad stream of the Shat-el-Arab. If we are fortunate, we shall pass into the gulf through the Straits of Hormuz by moonlight, with the black cliffs of Cape Musandam rising to the south.

People of southwestern United States can well imagine a country so dry that



W. P. Rodd

WESTERN BUSTLE DOES NOT APPEAL TO THIS METAL-WORKER

Early in the morning he spreads a mat outside his house, arranges his tools about him and begins his daily work. Every now and then he stops to take a comforting puff or two at his kalian, or water-pipe. The Persians are very skillful metal-workers, and they take great pride in fashioning beautiful articles of steel inlaid with gold and silver.



Brett

LAWLESS LURIS, WANDERERS OVER THE MOUNTAINOUS REGIONS OF LURISTAN

Persian villagers suffer from official oppression and from raids by the nomadic tribesmen, who recognize no law. The Luris, who number over 200,000, are not nearly so troublesome as some of the others such as the Kashgais, but they are always ready to rob a small caravan or a

village if they think there is anything worth taking. They build little hovels of stones, with roofs of matting, which they desert when they want to move on with their flocks. They are supposed to furnish the Shah with a body of cavalry, but try to evade this service if they can.



© E. N. A.

WOMEN OF THE FIERCE KURDS WHO LIVE IN NORTHWESTERN PERSIA

Wild and lawless, the Kurds are the terror of the more peaceable inhabitants of north-western Persia, for they carry out swift raids from their strongholds in the hills. The women do all the work while the men confine themselves to hunting and looting caravans and villages. The Kurds are a source of trouble to the Persian authorities.

trees and crops can be grown only where the land is well irrigated. The vegetation consists of bushes, generally of a thorny nature and only two or three feet high, with a little grass which shows green for a month in the spring and then disappears.

Where there is water, crops of wheat and barley (which is the staple horse food), millet, cotton, opium, lucerne (known here as alfalfa), clover and tobacco are grown. Rice and corn flourish in the moist Caspian provinces. Persia is rich in fruits, which grow well in spite of the lack of scientific cultivation. Pears, apples, quinces, apricots, black and yellow

plums, peaches, nectarines and cherries are produced in great abundance. Figs, pomegranates and the famous almonds and pistachio nuts grow best in the warmer districts, and the date-palm, orange and lime are confined to the low-lying "Hot Country." The grapes and melons of Persia are famous. We owe to Persia the peach, the pistachio nut, spinach, the narcissus and lilac, all of which have retained their Persian names.

Persia has long been famous also for her carpets and rugs, and a trip to the rug dealer's shop is a very interesting experience for the proprietor will probably



Sykes

TWO MEMBERS OF A BAND OF TRAVELING MUSICIANS

In Persia, as in most Oriental countries, musicians travel from town to town giving performances in the bazaars or in the houses of the wealthier people. The man with the drumlike instrument keeps up a monotonous accompaniment, and the other man produces what would seem to us frightfully discordant sounds on his flutelike instrument.

serve coffee and cigarettes while lengthy discussion takes place. Bargaining is quite the order of the day and one must never seem in haste for then the dealer will surely get the better of it. Among the Persians themselves, it sometimes takes days to conclude a transaction satisfactorily.

With the exception of rug-making and the making of silk, bright-hued pottery and fine metal novelties, Persia has no industries, in fact, most of the manufactured goods are imported. Her chief wealth is in the oil fields which are not operated by the Persians, but by a British company.

In ancient times, the Persians obtained valuable pearls from the Persian Gulf and even now pearl fishing is carried on to some extent. The principal exports, however, are oil, opium, carpets and rugs and dates which are brought from the interior by caravan to either the gulf or Caspian Sea ports for shipment.

Practically the only means of communication are the caravan routes that have been in use for many centuries. In the whole country, there are only about 190 miles of railways and for much of this as well as for roads and telegraph lines, Persia has to thank the British army, which constructed them during the World War.

Although Persia is slowly awakening to her need of improvements, there are obstacles which stand in the way of progress. Bribery and corruption are practiced to such an extent that they have become Persia's greatest handicap. For instance, if a man on taking up an official position, says that he will not be bribed, the other officials unite in persuading him to share the bribes which they have taken. If he refuses to do this, any means, fair or foul, will be used to force him to resign.

The peasant is the backbone of the country. His village is sometimes enclosed within a high mud wall, in which case the houses are small and squalid and the open space in the centre of the village, whither cattle are driven at night, is usually dirty. When the houses are scattered about each occupies a good deal of space, having one courtyard around which the living-rooms are grouped and a second courtyard for the cattle. Adjoining many of the houses are orchards, surrounded by mud walls. The peasants are still



© Gorbald

VEILED WOMAN ON HER WAY TO MESHED

This woman must find it uncomfortable to ride without stirrups and to be muffled up in a veil and cloak, especially in hot weather. Discomfort is a small matter, however, for she will soon reach her goal—the shrine of Imam Reza.

practically serfs under a real feudal system but the landlords are not unkind to them owing to the fact that the land is so sparsely settled that labor is scarce. The most primitive methods of agriculture are still in use as one might expect in a country that is unprogressive in other ways. The ruling classes may be divided into the landowners and the religious groups, who have a great deal of wealth and power, and of course, in the towns and villages, there are large numbers of merchants who have their little shops or cafés.

Besides these, Persia has many nomad tribes, who live in tents of goats' hair and



Sykes

BEAUTIFUL GATEWAY TO A FAMOUS SHRINE IN THE CITY OF KUM

Fatima, Mohammed's daughter, died at Kum on a pilgrimage to Meshed to see her brother Reza, who was one of the twelve heads of the Shiah sect of Mohammedans. Many women visit this magnificent shrine, which has a gold-covered dome and is beautifully decorated with tilework and mosaic. This is one of the few Mohammedan shrines erected to women.



Sykes

SPLendid EXAMPLE OF THE WORLD-FAMOUS PERSIAN CARPET

Persian carpets are renowned all over the world for the beauty of tastefully blended colors and elaborate designs, and high prices are paid for really good specimens. All the genuine carpets are made by hand and represent very many days of patient and skillful work. A carpet with a small pattern is greatly prized, because it requires very careful weaving.



© Ewing Galloway

STREET IN KAZVIN DECORATED IN HONOR OF THE SHAH

Oriental ideas of decoration are clearly shown in this gaudy archway, on which beautiful Persian carpets are put side by side with cheap mirrors of Western manufacture. At night the scene will be lighted by the oil lamps that we can see here, for Kazvin is lacking in many modern city improvements. The lions holding swords in their paws are the Persian arms.



Sykes

BEAUTIFUL COURTYARD OF A SANCTUARY AT MAHUN

All Persians are extremely fond of a garden, and an attempt is made to create one wherever there is sufficient space. We should not find smooth, green lawns but many water tanks, with fountains playing, shady trees and masses of rose bushes in which bulbuls (Persian nightingales) sing—this in striking contrast to the desert outside.



© Ewing Galloway

SHOPKEEPER ARRANGING HIS WARES IN A BAZAAR AT KAZVIN

The interior of a Persian shop is often very dark, so a good display must be arranged outside to attract customers. Many of the household utensils are made of beaten copper, but tin vessels are generally used for cooking. Water to be used for drinking purposes is stored in large, porous, earthenware containers in order to keep it cool during hot weather.



Sykes

VILLAGE STREET IN THE PROVINCE OF ASTRABAD

Astrabad is a wild, mountainous province bordering Russian Turkestan and the Caspian Sea, and many of the inhabitants are the descendants of Turks. The houses are made of mud and the villages are protected by mud walls. The fertile valleys are unhealthy and Astrabad, the capital of the province, has been called the "City of the Plague" for the same reason.

A LAND OF ANCIENT GRANDEUR

move about with their flocks and herds in search of fresh grazing-grounds. They spend the summer months in the mountains and move down to the plains at the approach of winter. They follow the same route year after year. Physically, they are splendid people, but they are very fond of raiding villages and of plundering caravans. When they are on the march the old men, the women and children look after the sheep, goats, cattle, camels and donkeys, while the fighting men act as scouts and try to rob any villages that may be in the vicinity.

In Persia the position of the men is far better than that of the women. When a boy is born the father receives congratulations, whereas the birth of a girl passes almost without notice. The baby will have amulets to avert the evil eye hung around its neck; no glass may be brought into the room lest its rays might cause the child to squint and indeed the very word glass may

not be mentioned. Moreover, no one wearing black clothes is permitted to enter.

The baby is swaddled tightly and, when taken out for an airing, is dressed in coarse clothes—this again being to avert the evil eye. Friends may admire the child without causing him ill-luck provided they exclaim "Mashallah!" (that which Allah wished).

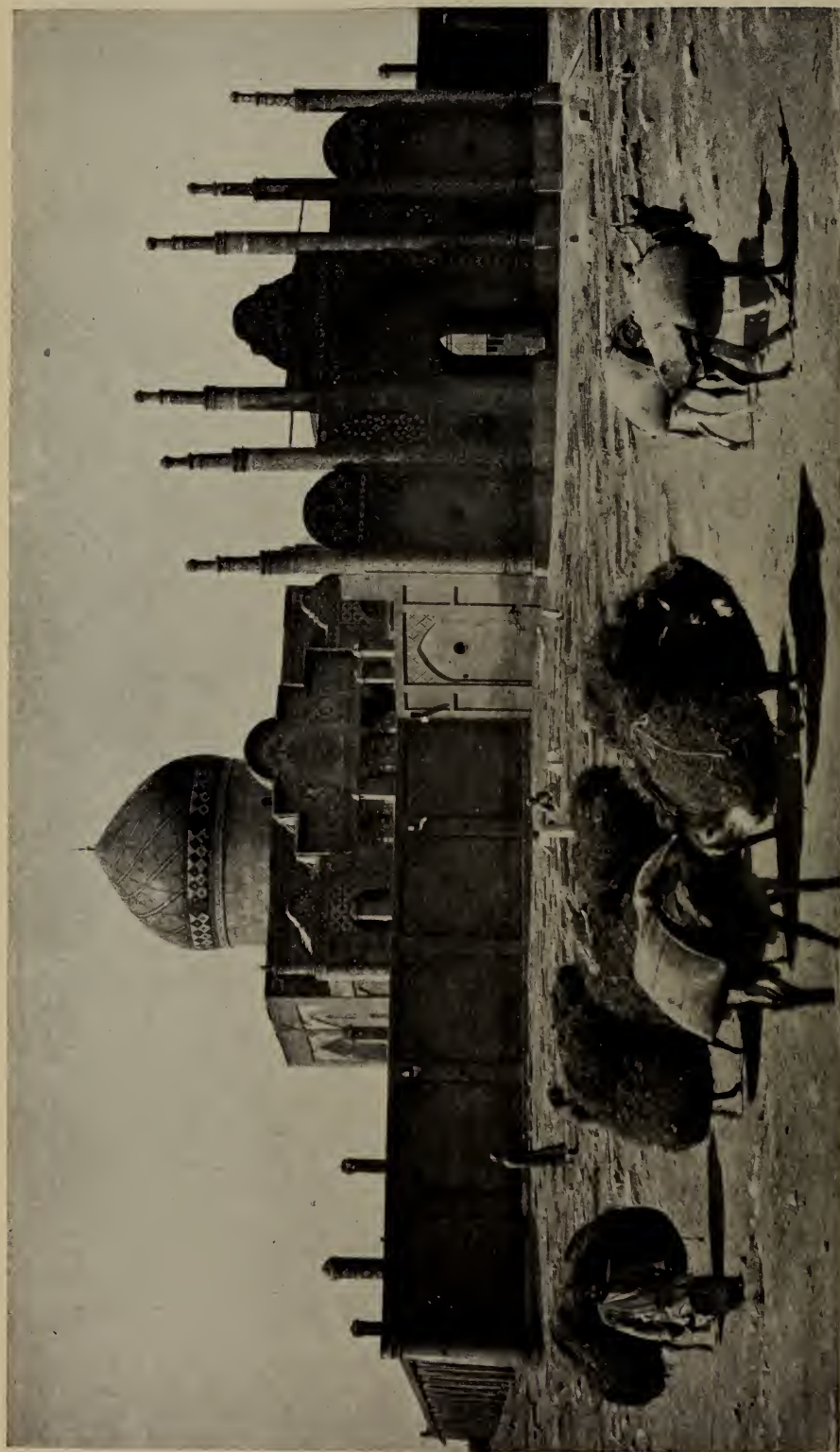
Upon reaching the age of eight the boy is placed in charge of a manservant, and a mullah, or priest, undertakes his education, which consists mainly of learning to read and write. The textbook is the Koran (the Moslem scriptures) and the unfortunate pupil is forced to learn sentence after sentence in the original Arabic with its meaning in Persian. But he learns it exactly like a parrot, so learns neither Arabic nor Persian. No history or geography and little mathematics are taught him.

If a boy be idle his feet will be tied to a



GRINDING THE GRAIN IN A PRIMITIVE PERSIAN MILL

A kind of feudal system still flourishes in many Persian country districts. The owner of the ground furnishes the seed and implements, while the peasant provides the labor and is given half the produce in payment. This scene is a common one in the villages where the peasants grind the grain on circular millstones.



© Ewing Galloway

PATIENT DONKEYS, ALMOST HIDDEN BY THEIR HUGE LOADS, ON THE WAY TO MARKET AT KAZVIN

Kazvin was the capital of Persia before Abbas I made Ispahan the seat of government. Although the city has been badly damaged by earthquakes at various times, there still remain many fine buildings such as the mosque, with its dome and entrance of beautifully designed tiles. Kazvin is about 100 miles northwest of Teheran and stands on a famous caravan road. Communication in Persia is maintained by caravan routes as there are few railways. Donkeys and camels are the chief pack-animals, and the former carry loads that almost hide them.



Sykes

LOFTY GATEWAY OF THE ROYAL MOSQUE IN THE CITY OF ISPAHAN

Blue tiles have been used to decorate the gateway which gives entrance on the south side of the Maidan-i-Shah, or Royal Square. Reviews and other ceremonies were held in the square when Ispahan was the capital of Persia, in the 17th and 18th centuries. It was also used as a polo ground, and the stone goal posts are still standing.

pole and be beaten by canes. This punishment of the bastinado is termed "eating sticks." He is also generally put in charge of an old man, who discourages all exhibitions of high spirits of any kind and impresses on his young companion that it is undignified to run or to jump.

The result is that a boy soon becomes a miniature man. He wears a frock-coat, much kilted at the waist, and the same kind of "kulla" or astrakhan headdress as his father. His manners, too, tend to become equally artificial, and when greeted by a friend he will reply: "May your nose be fat," "May your shadow never grow less," and other compliments that form an important part of Persian etiquette.

Against this poor education must be set the fact that the Persians encourage their sons to ride fearlessly. To walk is considered to be undignified for a man of position and so riding comes to be a habit.

The people have no idea of the value of time and "To-morrow, please Allah," is a saying that is constantly upon their lips. Yet they are naturally a gifted race and, under different conditions, would again become a great nation.

When a boy reaches the age of sixteen, his mother generally arranges a marriage

with a cousin, whom the boy may not have seen since he was a child, for the women are kept strictly secluded and are closely veiled in public. However, by arrangement with his mother, the young man generally manages to get a glimpse of his bride, but apart from this he does not see her until after the marriage contract has been completed.

The bride and bridegroom then meet and gaze intently at one another's faces which are reflected in a mirror at which they both look together. Finally the bride is taken, with rejoicings manifested by displays of fireworks, to her future home, where the young couple partake of the bread, cheese and salt that have been brought by the bride, and are left by their relatives to settle down.

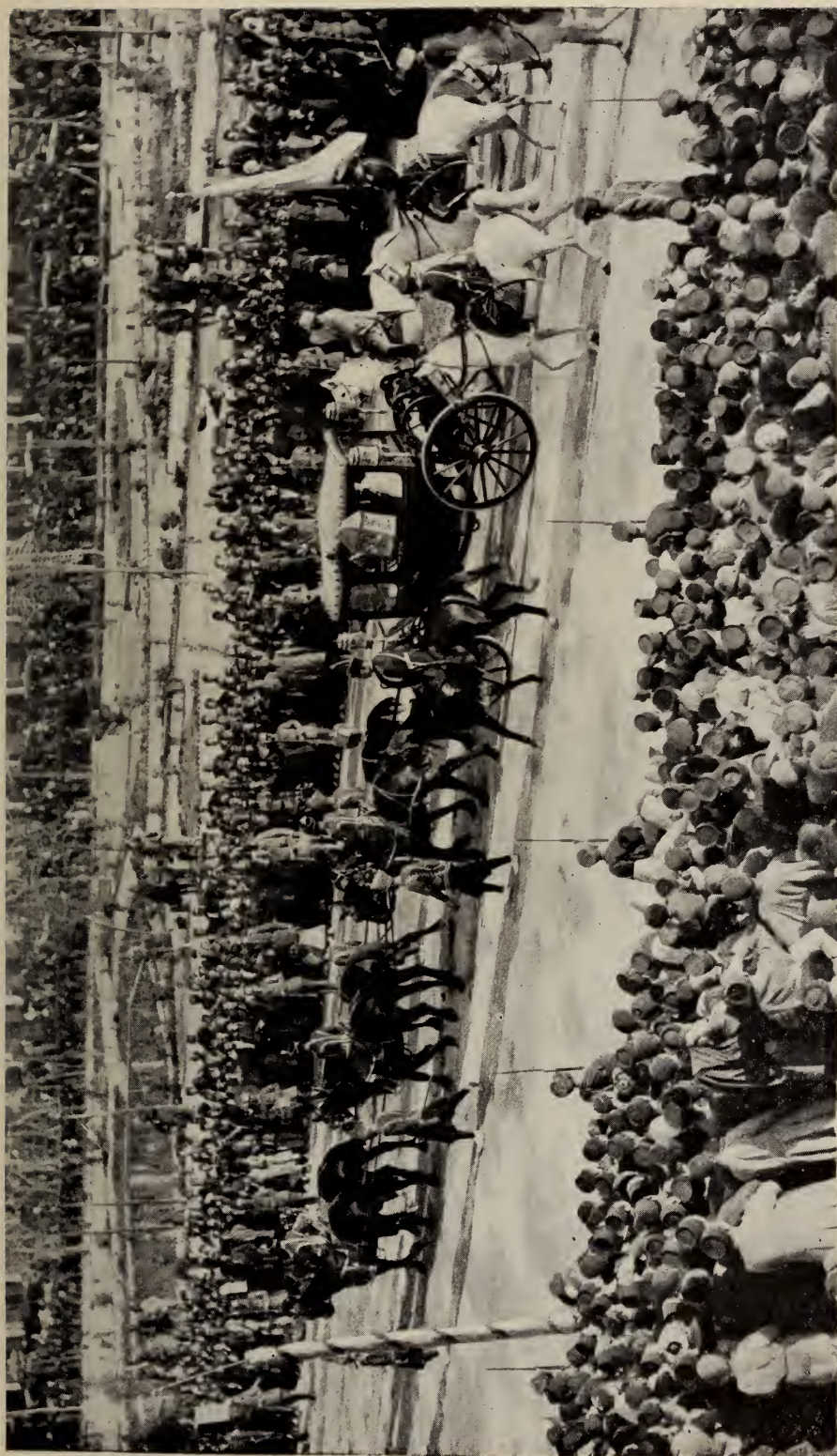
We have said that the position of women is lower than that of men but we might add that the position of women is lower than in almost any other Mohammedan country. Women of the best classes very often cannot read or write and they are still confined closely to the harem, or *anderun* as it is called in Persia. So far, the only woman to break away from their time-worn customs is Madame Haidary, who was educated in Russia and later



Weston

GREAT PALACE OF SHAH ABBAS IN ISPAHAN, ONCE THE CAPITAL OF PERSIA

Under the great Shah Abbas I. who died about 1628, Ispahan was made the capital of Persia and became a city of splendid palaces. This magnificent palace still looks much the same as it did then even to the upper porch-pavilion from which the Shah and his court watched the Persian nobility at their favorite game now known as polo. Ispahan is a city of many ruins. There are heaps of debris and fallen houses everywhere, and a man could be buried in some of the large holes in the streets. Even the palaces are made of mud bricks instead of stone.



STATE CARRIAGE OF THE SHAH PASSING THROUGH A STREET IN TEHERAN AFTER THE CORONATION

Surrounded by an escort in gorgeous uniforms, the Shah, Riza Khan Pahlavi, drives through Teheran after his coronation at which he was proclaimed Shahinshah (king of kings) with great ceremony. Riza Khan spent many years in the army, but eventually became the Prime Minister under Shah Abbas, who was deposed. Unlike so many former shahs, Riza Khan is not content to lead a life of idleness, but is full of energy and anxious to reform the corrupt Persian government. Teheran, the capital and largest city, is about 70 miles south of the Caspian Sea.

A LAND OF ANCIENT GRANDEUR

married there. After the death of her husband, she returned to Persia and secured an appointment in the Ministry of Public Instruction—the only woman to hold a public position and the only woman of the upper classes of Persia to go unveiled.

The old order is changing, however, and giving place to the new. The Kajar dynasty, which had ruled the country for so many years, was supplanted in 1925 by an energetic soldier, Riza Khan, who has already restored order in the bandit-infested country.

The rise of Riza Khan, a man of humble birth, from soldier to Shah of Persia cannot fail to claim our interest. Like Mustapha Kemal, he came to public notice by his military success and was made commander-in-chief of the army. Later, when he became Minister of War he strengthened his power by paying the soldiers regularly, thus gaining their entire support. His next step was to the Prime Ministership, but he was not satisfied and tried to follow the example of

Turkey by making Persia a republic. In this he failed, but he did succeed in ousting the Shah which was followed by his own election to the vacant Peacock Throne by unanimous vote. His energies are now taken up with the improvement of internal affairs. He is determined to construct railways and generally to bring his country from the Middle Ages to the twentieth century.

This will be a difficult task, but the excellent work of the foreign missionary societies, especially the American and British, has already helped to lay the foundations by the good education that has been given to thousands of boys and girls. The Americans, too, have helped by sending a commission of experts in finance who have attempted, although not entirely successfully, to organize Persia's finances.

Altogether the outlook for Persia is brighter than it has been for many a long year, and her friends hope that, under wise guidance, she will recover the position that is her due and once more take her position as a great power in Asia.

PERSIA: FACTS AND FIGURES

THE COUNTRY

An independent kingdom which occupies the western and larger half of the Iranian plateau. It is bounded on the north by Transcaucasia, the Caspian Sea and Turkestan; on the east by Afghanistan and Baluchistan (British India), on the south by the Arabian Sea and the Persian Gulf, and on the west by Iraq and Turkey. The total area is about 628,000 square miles, and the population is estimated at ten millions, about 20% of whom are nomads.

GOVERNMENT

Limited monarchy ruled by Shah, with assistance of Cabinet. Country divided into thirty-three provinces under governors-general. Each town has director nominated by the Central government. Majlis, or National Assembly, meets from time to time.

COMMERCE AND INDUSTRIES

Food products include wheat, barley, rice and fruits. The production of gums, tobacco, cotton, silk, wool and opium is important. Sheep raising is carried on to some extent. The minerals, though numerous, are, except in the case of oil, undeveloped. They include deposits of iron ore, coal, copper, lead and manganese; there are turquoise mines in Khorasan worked by primitive methods. Weaving of rugs and carpets is by far the

most important industry. Chief exports include petroleum, carpets, opium, raw cotton, fruits and wool, and the imports are cotton piece goods, sugar, tea and machinery.

COMMUNICATIONS

About 190 miles of railway. Much of the country's commerce is carried on over the great trade routes. There are over 7,411 miles of telegraph line. There is a regular air service.

RELIGION AND EDUCATION

Bulk of population belong to the Shiite sect of Mohammedanism, and there is a large minority of adherents to the Sunni persuasion. Besides these Mohammedans, there are about 10,000 Parsees, 50,000 Armenians, and 40,000 Jews. A ministry of education has been instituted, and many schools established on European lines. Foreign schools are maintained by the American Presbyterian Mission, the Church Missionary Society, The Alliance Française, The Alliance Israélite and the French Roman Catholics' Mission.

CHIEF TOWNS

Teheran, capital, estimated population, 350,000; Tabriz, 180,000; Ispahan, 100,000; Meshed, 85,000; Resht, 80,000; Kerman, 40,000; Kermanshah, 40,000; Shiraz, 35,000; Yezd, 30,000.

IN THE GARDEN OF EDEN

Mesopotamia and Its Lost Civilizations

It is thought that the earliest civilizations may have arisen in that part of the world which was called Mesopotamia, a name that means "between the rivers," for it occupies the land between the Tigris and the Euphrates. The site of the Garden of Eden is supposed to have been there; but if we visited the country to-day we should find it anything but a Paradise. When we first learn in history about the cities of Babylonia and Assyria which stood in Mesopotamia and whose ruins were swallowed by the desert sands ages ago, large areas of this country were interlaced with irrigation canals, which made it the most fertile corner of the world. Decay had set in before the Turks came as rulers of the land, but their rule made of it one of the most desolate tracts upon the earth, and many years will pass before it can be turned into a garden again. Still, its interest endures and attracts us. To Bagdad, the famous city of the Arabian Nights, we shall give a special chapter.

MESOPOTAMIA, now known as Iraq, has been called the "cradle of civilization" because here the human race is thought to have had its beginning and it has also been termed the "dust-heap of the nations," because the ruins of mighty empires of ancient times are buried under its sun-baked soil. This tract of country, which was before the World War the Turkish provinces of Mosul, Bagdad and Basra, stretches in a southeasterly direction from Kurdistan to the Persian Gulf. Two mighty rivers, the Euphrates and Tigris, flow through the land and finally unite to form the Shat-el-Arab, which discharges its waters into the Persian Gulf over 100 miles farther south.

Tradition says that the Garden of Eden lay somewhere in this land, and modern excavation has shown that there once existed here what is believed to be one of

the oldest civilizations on earth—the Sumerian. The Sumerians, who were probably of Indo-European origin, were the first known astronomers. It was they who divided the day into twelve double hours and who gave us the first writing. They had laws and learning and they prac-

ticed medicine. After long years, they were overrun by the Semite invaders, nomadic people of Arabic origin, who adopted the writing, laws and customs of the Sumerians.

From this fusion of Sumerians and Semites rose the Babylonians and Assyrians. The first Babylonian Empire was founded about 2100 B.C. Centuries later the Assyrian nation arose in the north and there was a constant struggle for supremacy between the two kindred nations. Babylon and Lower Egypt, for a time, fell under the sway of Assyria, and then Nineveh, its capital



Wagstaff

ARAB METAL-WORKER OF AMARA

At Amara the silversmiths have a secret method of inlaying silver with the dull metal called antimony. These are all members of the community of Sabæans.



THE TOMB OF EZRA, blue domed and surrounded by palm trees, stands on a bend of the Tigris near Kurna. It is known that Ezra was buried on the banks of the Tigris many centuries ago, so this cannot really be his burial place, as the river has changed its course since that time.

However, bands of pilgrims pause here as they do at other Biblical sites of Mesopotamia although, like this one, they are probably legendary. On the Euphrates below Babylon is the supposed tomb of the great Jewish prophet, Ezekiel, revered as a shrine by both Jews and Christians.

RODD



RODD

SAMARRA, with its gold-domed mosque and minarets of richly colored tiles, is considered a very holy place by the Shiah Mohammedans. They believe that the Mahdi, the savior who is expected by all Mohammedans, actually appeared long ago, and vanished in a cave near Samarra. Here, they think, he will reappear at the end of the world.



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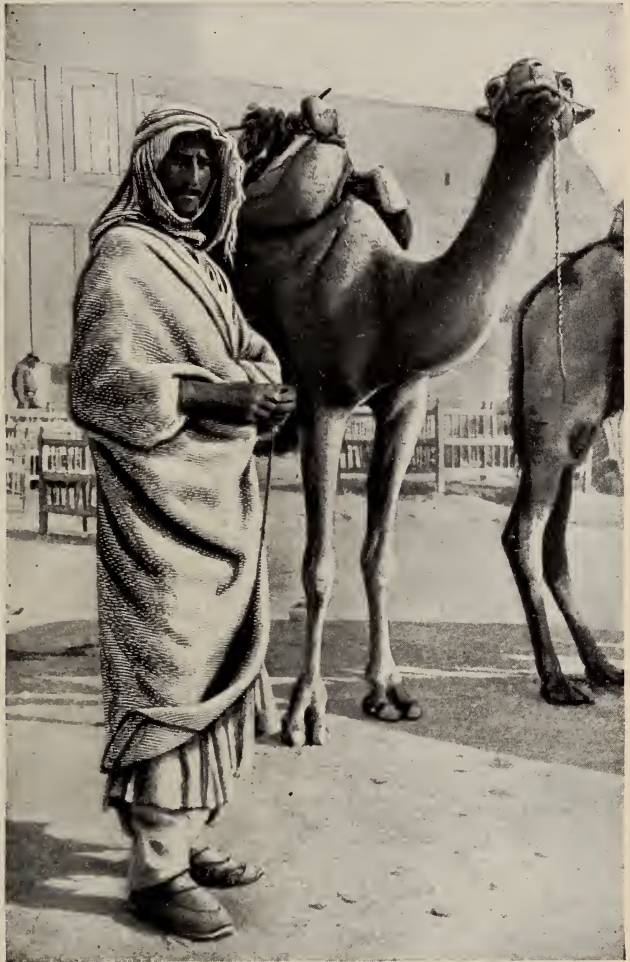
RUINS OF E-SAGILA, TEMPLE OF MARDUK, A BABYLONIAN GOD

Among the ruins of ancient Babylon is the temple of Marduk, which stands near the site of the Tower of Babel at the southern end of the great road built by King Nebuchadnezzar. The huge building of glazed bricks decorated with colored figures of bulls and dragons, has all been destroyed except the part seen here, which formerly was underground.

—the ruins of which are found on the bank of the Tigris opposite Mosul—was the premier city of the world. With the destruction of Nineveh in the seventh century B.C., Babylon again rose to power. Nebuchadnezzar rebuilt the city, enclosing it with mighty walls which, with the “hanging gardens,” formed one of the Seven Wonders of the World. The ruins of Babylon lie to the south of Bagdad.

But Babylon, as recorded in the Bible, was taken by Cyrus, king of the Medes and Persians. The Persians in turn fell before the Greeks under Alexander the Great. The Greeks were followed by Parthians, Romans and then Persians again. After the death of Mohammed in 632 A.D. his Arab followers overran the Persian Empire. At Ctesiphon, the Parthian and Persian capital, they found great treasure and the materials of its wonderful buildings were used for the construction of Bagdad in 762. Under the famous Harun-al-Rashid, Bagdad became the centre of the wit, learning and art of Islam. Then in 1516 A.D. the country finally passed to the Turks, under whose misrule it remained until the World War freed it.

And so, during the centuries, the greatness of Babylon and Assyria passed away. Their magnificent cities were used to supply the bricks for succeeding towns and villages, and such ruins as the barbarians left fell into decay until they became shapeless mounds whose very names were forgotten. The peoples of these cities had used a curious writing called “cuneiform,” which they had developed from the script of their Sumerian ancestors. They scratched figures with a triangular pointed instrument on soft tablets of clay which



© Gorbou

BEDUIN TRIBESMAN SHOPPING IN IRAQ

The Beduins call themselves “the people of the tent,” because they are proud of their tent life in the desert. They dislike towns and come to them only for supplies which include such articles as rifles and ammunition.

they afterward baked. The knowledge of this writing also passed away.

The World War brought yet another change to this much coveted land. Following the expulsion of the Turk, Mesopotamia passed under the control of the British Government and in 1921 the Emir Feisal, who commanded the Arab troops and fought against the Turks during the war, was crowned King of Iraq. Since then the land has been known officially as “Iraq.”

Mosul, the chief city of northern Iraq.



RODD

AN ARAB WOMAN loves jewelry. This one is adorned with rings, bangles, necklaces, brooches and a pendant from her head-dress. Although her head is amply covered, her feet are quite unaccustomed to shoes or stockings. Arab people are of marked character and intelligence and usually are possessed of self-confident manners and a great sense of dignity.



MUDD

CLIMBING A DATE PALM is no great difficulty to this Arab. He first girds the tree with a rope which he fastens to his sash so that when leaning back, he is held securely. He is further aided by the leaf-scarred trunk which makes a good foothold. Dates fresh from the tree are much different from the dried fruit we know.



Cox

TRADE ON A PEACEFUL BACKWATER OF THE SHAT-EL-ARAB

Along the banks of the Shat-el-Arab River and of the creeks and canals leading from it, are thick groves of date palms with here and there among them the sheds in which the fruit is packed to be sent away to other countries. In this creek near the town of Basra, we see one of the bellums, or Arab boats, which has been in use since ancient times.



© Gorbald

GOATSKINS CARRY THE ARAB SAFELY ACROSS THE TIGRIS

To cross the Tigris, the Arab takes a specially prepared bag made of goatskins, and fills it with air as if it were a great balloon. He then wades into the river with his bag and as soon as the water becomes deep enough, places himself on it in the manner shown in this photograph. His legs are left free to propel this ingenious device to his destination.



Fry

KURNA, SAID TO BE ON THE SITE OF THE GARDEN OF EDEN

At Kurna, the rivers Euphrates and Tigris join to form the great waterway of the Shat-el-Arab. Along each bank is a strip of palm groves, irrigated by creeks and canals. Compared with the desert around, this fertile area seems a veritable paradise to the wandering Arab, and he has come to believe that the Garden of Eden was situated here.



MOSUL, the chief town in an oil-bearing province, stands on the Tigris opposite Nineveh, the ruined capital of ancient Assyria. The streets of Mosul are narrow, undrained and filthy, so the town is always evil-smelling. A treeless city, its monotony is relieved only by towers, domes

and minarets. Great Mosque, formerly dedicated to St. Paul, has leaning minarets which help to give the city its untidy appearance. Of the two bridges that span the Tigris at Mosul, one is unfinished and the other, which we see in this photograph, is made of boats placed side by side.



THE ARCH OF CTESIPHON was once a part of the royal palace in Ctesiphon, the capital of the great Persian Empire when it extended over Mesopotamia, or Iraq as it is called at present. It became an important city and in 550 A. D., Chosroes I built this magnificent palace there.

Beneath the arch, which was the roof of the audience chamber, there was once a blue ceiling set with gold stars to imitate the sky. The ruins are very important from an architectural standpoint for they are among the few existing examples of construction in the Sassanid or Persian period.

ROAD



Harvey

BASKET BOATS OF UNWIELDY SHAPE THAT SAIL THE TIGRIS

Round boats, known as gufas, have been used from earliest times on the rivers of Mesopotamia, and they are still common. Made of reeds covered with hides and plastered inside and out with pitch for waterproofing, they serve to transport human freight, donkeys, sheep or fruit. This is probably the oldest type of vessel known to man.

is on the west bank of the Tigris. Each large house is built round an open courtyard. The houses are of burnt brick faced with slabs of a kind of gray marble, quarried near by. The same marble serves for paving and for wall panels in the interiors. There is a fine mosque, the cupolas and minarets of which are of turquoise blue tiles. The summers are very hot, and for three or four months the inhabitants are glad to sleep on the flat roofs. The winters are rainy, and frost is sometimes experienced.

In spite of a new railway there is a considerable trade on the upper Tigris by means of native craft. As some parts of the river are very shallow, use is made of rafts of saplings lashed together and packed underneath with inflated goat-skins. These are floated and paddled down the river, but the return journey has to be made by road for at Bagdad the raft is pulled to pieces and sold.

Iraq is not a well wooded country. Much of the north is undulating pasture land, but wheat, barley, linseed and flax are grown and, if the rainfall be sufficient,

yield good crops. A little distance to the north of Bagdad we find an alluvial plain formed of the mud which the two rivers have deposited. This was once the most fertile and thickly populated spot on earth. Here we meet the first palm trees in the narrow strips of cultivated land beside the rivers. Wherever the land is irrigated it responds readily to cultivation. The growing of wheat is increasing and experiments are being made with cotton. But the land under cultivation is only a small proportion of the entire country, and that is the reason why Iraq is so sparsely settled.

The clay of the plain, mixed with chopped reeds and grass, can be baked into a hard substance by the sun alone, and of this the single-storied dwellings of the villages are built. We find also huts made of reeds, which in some of the swamps grow to a height of 20 feet. The larger canes, placed side by side, are bent over in a half loop for the framework and are then covered with mats made of rushes. The end walls are of reed straw bound together, and the entrance is covered with a hanging mat. These huts can be put

IN THE GARDEN OF EDEN

up in a day and can be taken down and moved elsewhere whenever the owner wishes.

The nomadic tribes who wander about with their flocks and herds use tents made of goat hair. The houses in the towns are mainly strong, two-story buildings. In order to lessen the terrific summer heat, screens made either of camel thorn or of licorice twigs, are hung before the windows and kept moist by having water thrown over them.

The Tigris is navigable by steamers as far as Bagdad, and though the passage of "the Narrows," just beyond Ezra's Tomb,

is difficult for large craft, the river is crowded with boats of all descriptions, carrying passengers and merchandise. The famous round basket which is known as the "gufa" was in use in the days of Nineveh's glory. Below Sheikh Saad the gufa gives place to the canoe-shaped "bellum."

The Euphrates, which is navigated by native craft only, is much better wooded than the Tigris. In its lower reaches it passes through marsh land which by draining is becoming rich and fertile. At Kurnah the rivers unite and form the Shat-el-Arab, and the cultivated land near this



DRAWING DRINKING WATER FROM THE TIGRIS AT BAGDAD

Cox

The inhabitants of Iraq are not at all particular about the cleanliness of the water that they drink. This man stands in the Tigris River while he fills his goatskin with the dirty water that he will shortly sell in the streets. On the bank two women wait to draw their supply. Into the Tigris goes much of the sewage and rubbish of Bagdad.



RODE

KERBELA is a very holy city to the Shiah Mohammedans, or Shiites, since here is the tomb of Hussein, grandson of the prophet Mohammed. Hussein was killed at Kerbela, and is regarded as a martyr. Thousands of pilgrims visit his tomb every year, and seem so grief-stricken by Hussein's death that it would be easy to imagine that he had died recently and not years ago.



RODD

BASRA the great port of Mesopotamia, is on the Shat-el-Arab, sixty miles up the river from the Persian Gulf. Basra has been a prosperous town in the past, but in the years immediately before the World War it had diminished in importance. Since it has been occupied by the British it has recovered much of its prosperity, and has a great export trade in dates.

IN THE GARDEN OF EDEN

estuary is one of the largest date-producing centres of the world. Nearly 200 varieties of dates are grown, and they are a staple article of food and a big item of export.

In the midst of this fertile strip, and 60 miles from the Persian Gulf, stands Basra, the principal port of Mesopotamia. During the war it became necessary to enlarge and improve it, and now there are miles of wharves with up-to-date appliances, and close by is a fine dockyard. Basra has been called the Venice of the East for all through and about the city are numberless waterways and creeks.

The majority of the population of Iraq is Arab. There are Arabs of all types and ranks with a large admixture of Persians. These people are Mohammedans and are divided mainly into the Shiah and Sunni sects. In this country are some of the most famous places of pilgrimage in the Moslem world.

The holy city of Nejef, which lies to the west of the Euphrates, stands on a

cliff overlooking the desert. The golden dome of the mosque which covers the tomb of Ali, the murdered saint, makes a most conspicuous landmark. The city is walled, and consists of very narrow streets where tall houses shut out most of the light and air. Some of these houses stand on as many as three, four or even five floors of cellars hewn out of the rock, which form a cool retreat from the stifling heat of the crowded city above. A broad bazaar, a quarter of a mile long, leads up to the mosque. This small city has 45,000 citizens, but during certain feasts as many as 120,000 pilgrims pass through its gates.

Everything required in the city has to be brought from without and water has to be carried in skins a distance of three-quarters of a mile.

The Jews, to the number of about 87,000—remembering the captivity of their race in Babylon and the fact that Abraham their founder came from Ur of the Chaldees, which was near the junction of the canal Shat-el-Hai with the



© Gorbold

ARAB WOOD-TURNER USES BOTH HANDS AND FEET AT HIS WORK

To shape his block of wood, the Arab makes it revolve by drawing across it, as if he were sawing, the string of such a bow as we can see here. The wood is pared to the desired shape by a chisel, which is steadied by the workman's left hand and his toes. The chisel rests on an iron bar held in place by the little helper on the right.



© Gorbald

ARAB TINSMITH AT WORK IN THE STREET BEFORE HIS BOOTH

Lamps, mugs, jars, water-cans, and all the dishes that are necessary to an Arab household are made and sold by this merchant in former Mesopotamia. We might imagine, after reading the Arabian Nights, that the markets of the East are filled with vessels of gold and silver, but in actual fact we find that the dishes are usually of tin or coarse earthenware.



Staines

MAKESHIFT BARBER'S SHOP IN THE OPEN AIR

Mats laid on a ridge of a rough mud wall, a tree to give a little shade, and a rudely constructed bench for customers waiting their turn, make this barber's shop. Most occupations can be carried on in the open air in this part of the country, except on the very hottest days, when townspeople have to live in comparatively cool, underground rooms.

Euphrates—have also their holy places of pilgrimage here. The Jews are chiefly men of the towns, traders, shopkeepers and sometimes bankers.

The Christians, about equal in number to the Jews, are found round about Mosul and are mainly Assyrians. Being better educated than the rest of the natives they form for the most part the professional class. In addition to these people there are wild Kurds from the north, nominally Mohammedans, and representatives of many other nationalities and religions. Among the latter are two communities that call for notice, the Sabæans and the Yezidis.

The Sabæans, or Subbis, get their name of Star-Worshippers from the fact that

they turn to the polar star when praying, under the belief that the supreme deity has his residence beyond that star. Sunday is their holy day, they practice baptism once a week and they have a ceremony in which bread and wine are used. They are not Christians, but they have great veneration for John the Baptist. They are a very handsome people. Living among the marshlands in the south, their chief industry was the making of canoes until the war made their wonderful inlaid silver work known to the British troops. When the latter captured Amara the Sabæans migrated thither, and their silver work has brought them increasing prosperity.

The Yezidis are often called Devil-Worshippers. Although they believe in God the



Mudd

PRIMITIVE METHOD OF PREPARING DATES FOR THE MARKET

Although dates are the chief product of Iraq, the natives have never learned to prepare them for export in anything like a sanitary manner. Notice this Arab who is pressing dates. He has put some into a sack and is treading them with his bare feet. At another stage the dates are dried in the sun, and clouds of germ-bearing flies settle on them.



Rodd

MOSUL GOLDSMITH AT WORK ENTERTAINS HIS NEIGHBORS

Any excuse to be lazy is eagerly welcomed in the East. The friends of this gold-worker of Mosul find his workroom, which also serves as a shop, a comfortable resting place, and there they are content to stay. Metal-working is perhaps the only trade not taught them by Europeans, at which the natives of the former Mesopotamia excel.

IN THE GARDEN OF EDEN

Creator, they hold that the devil is very powerful and treat him with deference.

Although the red fez, formerly worn in Turkey, is much in evidence, the characteristic headgear of Iraq is the shafiyah. This is a piece of material, usually cotton, which covers the head and falls down over the shoulders, and is often crowned by a thick loop of wool. Worn with the flowing robes it is always associated with the Arabs. There is a great variety of costume here. We meet the poorer classes of the country and the desert dressed in a single long shirt and a shafiyah. Then we see the costume so frequently affected by the wealthy young Arab of Bagdad or Basra—that of a European gentleman save for the hat, which is replaced as a rule by the red fez.

The women when they appear out of doors are usually enveloped in a shawl-like outer garment, and even when they adopt European clothes they generally wear a shawl over the head to protect them from unwelcome glances.

All classes rise early, and rest during the afternoon heat. Coffee is taken many times a day, and much of the leisure time is spent in the coffee-shop, which is the meeting place for recreation and social intercourse so far as the men are concerned. The women, especially those of

the upper classes, usually follow the custom of the East and lead secluded lives.

The advent of the British has worked a marvelous change in many respects. A great deal of money has been expended, and the results are to be seen in all directions. Education—elementary, secondary and technical—is advancing; sanitation, to which no attention was ever paid before, has been introduced, and the streets of the cities have been paved and lighted with electricity.

Hospitals and dispensaries have been established, railways extended and motor roads constructed; bridges have been built over rivers where only rickety bridges of boats existed before, and, strange to say, taxicabs are to be seen in the streets of Bagdad. The traffic is controlled by an efficient police force and aeroplanes are to be seen flying all over the country. Two miles outside the old city of Bagdad a new town has sprung up where the Europeans and officials reside—for Bagdad is the capital and seat of government. The story of this city of Harun-al-Rashid and the Arabian Nights is reserved for another chapter.

The future of the new Iraq is full of promise, but its realization will depend on the way in which its people adapt themselves to the new conditions.

IRAQ: FACTS AND FIGURES

THE COUNTRY

Consists of the former Turkish vilayets of Bagdad, Basra and Mosul, which are bounded on the north by Turkey, on the east by Persia, on the south by the Persian Gulf and Kuwait, on the southwest by Arabia and on the west by Transjordan and Syria. Total area estimated at 143,250 square miles and the population at 2,849,282.

GOVERNMENT

An Arab kingdom under a mandate of Great Britain. Ruled by a king and a Cabinet, guided by the advice of a British High Commissioner. There is a legislative body composed of a Senate and a Lower House.

COMMERCE AND INDUSTRIES

Chief product is oil. The rich soil is now being developed by irrigation. Cotton, wheat,

barley, oats, linseed and flax are produced though mostly in the experimental stage. Dates are grown. Principal exports are barley, wheat, wool and dates, and the imports are textiles, sugar, carpets and tea.

COMMUNICATIONS

Railway length is 1,005 miles, and the telegraph line mileage is 3,287. There is a regular air service.

RELIGION AND EDUCATION

Bulk of the population is Mohammedan of both Shiah and Sunni sects. There are primary schools, two secondary schools and special schools. A university is being built.

CHIEF TOWNS

Bagdad, population (1920), 145,000; Basra, 50,000; Mosul, 60,000.

THE CITY OF THE ARABIAN NIGHTS

Bagdad the Historic Capital of the Caliphs

Bagdad! At the mention of this magic word our thoughts turn to the wonderful stories of the Thousand and One Nights, to the great Caliph Harun-al-Rashid, during whose reign the city reached the zenith of its splendor. It was then the capital of the Saracenic Empire, a vast centre for the trade of all Asia, a home of romance, of mystery and of learning. Unfortunately the Bagdad of to-day is not the Bagdad of the Arabian Nights. The palaces, gardens and courtiers have gone with most of the splendid buildings of the vanished city, on the site of which is a suburb—a collection of mud hovels—of the modern Bagdad. Bagdad, as we shall read in this chapter, is gradually being transformed into a city of the West and in due time it may regain some of its bygone splendor and commercial importance.

WHEN speaking of Bagdad we conjure up visions of the genii and of the Forty Thieves, for the glamor of romance hangs over this city from its associations with the Caliph Harun-al-Rashid and the Arabian Nights. We think of the palms, the splendid cities, wealthy merchants, mighty princes and beautiful princesses—all the glory of the East, as pictured in the greatest story-book of all times.

Not much is known of the town of Bagdad previous to the period of Islam. In 762 A.D., Caliph Mansur decided to transfer his residence from Damascus, which was then the seat of the Caliphate, and was looking about for a place for the new seat of government. The Arabs themselves say that a Christian monastery stood on the site and that a Christian monk very obligingly pointed out to Mansur the great advantages of its position. However that may be, Mansur built a mosque and a palace as the centre, and the city was laid out around them in concentric circles with three strong walls. The townspeople and the bazaars occupied the space between the first and second walls but, for purposes of defense, the space between the second and the third was left entirely empty.

In the days of Harun-al-Rashid about twenty-five years later, Bagdad was the capital of a large empire. It comprised not only Mesopotamia and Arabia, but also Persia, Egypt, Syria, North Africa and all the Caucasian countries such as Georgia and Circassia near the Black Sea.

The court of the Caliph was the most magnificent the world has ever seen; more than eighty thousand servants lived within the palace. There were ornaments of gold and silver and in the Hall of Audience stood the famous golden tree upon which, so tradition says, birds of gold and silver, studded with precious stones, fluttered mechanical wings and poured forth delightful songs. Everything was agleam with precious gems and some say that one street was even paved with silver.

Under Harun-al-Rashid, it became also the golden age of commerce, of science, of literature and of art. It was no wonder then that its fame reached far and wide and that it was coveted by ambitious nations. Constant warfare followed the death of Harun-al-Rashid, and it was not many years before the fine buildings were all destroyed. Although it was rebuilt, it never regained its former splendor.

The city changed hands many times—Turks, Mongols, Persians fought for it and held it for a time until finally the Turks conquered it again in 1638 and retained it until the World War. But the Bagdad of to-day is not that of long ago as we shall soon see.

From the south we approach it by the River Tigris, sailing through a flat and desolate country of sand, upon which we may see an occasional encampment of wandering Arab tribes. Within a few miles of Bagdad the land begins to assume a different aspect. Native boats are plying along the river, and the paddle-steamer



© E. N. A.

BAGDAD AS A VOYAGER ON THE MAGIC CARPET WOULD SEE IT

Modern Bagdad is mean and squalid, but in an aeroplane we can forget this and admire its fine position on the gleaming Tigris as a traveler on the magic flying carpet of the Arabian Nights would have done. The city is seen in the foreground, and the long white line to the right of the river is the road leading from the North Gate to the South Gate.

that has brought us from the Persian Gulf threads its way through a maze of craft of all descriptions, and berths at one of the rough wooden jetties. We are in the centre of the land of the Caliphs, of Sindbad the Sailor, and the peris and genii of which we have read in the Thousand and One Nights.

We shall be disappointed to learn that the present site of Bagdad is not the one of the Caliphs. They had their city on the west bank and now almost all that remains of their glory are some of the royal tombs and the shrine of Zobeide, the favorite wife of Harun-al-Rashid. We see a group of mud hovels, a new railway station, trim bungalows with English gardens where the railway people live, and we turn away disturbed indeed by the fact that we cannot see Bagdad as it was.

Two pontoon bridges connect the old city with the present city which is situated

on the east bank of the Tigris. Here the buildings straggle along about two miles of the shore and each end is marked by the North and South Gates which were used formerly when the city was protected by a wall. Bright-colored domes and minarets greet our eyes, for Bagdad is still one of the centres of the Shiite sect of Mohammedans and the Faithful come from afar to worship at its holy places. Of the difference between the Shiite and the Sunni sects, we shall read in the article on Arabia.

Connecting North and South Gate, a distance of about three miles, is a broad thoroughfare called New Street. This was started by the Turks in 1916 for transporting artillery and many buildings were torn down to make way for it. When the British captured the city in March, 1917, they continued the building of the street.

Bagdad is now the capital of Iraq which



Rodl

QUAINT HOUSES GIVE CHARM TO THE NARROW BAGDAD STREETS

Although they are narrow, unpaved and lacking in grandeur, the winding streets of the city of Harun-al-Rashid have an attraction all their own. The houses are not very old, but their overhanging latticed windows, with decorated woodwork, give them an appearance of age, so that we may imagine the Caliph of the Arabian Nights wandering here.



Parfit

ARAB CROWDS ON THE BANK OF THE TIGRIS WHERE GUFAS DISCHARGE THEIR MOTLEY CARGOES

Bagdad is a very busy commercial centre, and great quantities of all kinds of merchandise are brought to its markets in the queer, round, native boats, known as gufas. The scene by the Tigris at Bagdad where these craft, about which we have spoken on page 228, are being unloaded,

is one of noisy bustle. Arabs, in gay flowing robes, carry vegetables and poultry, sacks of grain and dates up the bank. Often they have to land a pair of kicking donkeys or a few goats, and in this photograph we see a horse stepping carefully from an especially large gufa.

is under British mandate and the influence of the Western régime is in evidence throughout the city. In the section near the South Gate, the Royal Air Force, acting as the army of occupation, have their quarters in an imposing building that was previously the residence of the British High Commissioner. Officers' messes and clubs and a modern hotel give this portion of Bagdad a true Western appearance.

New Street Becomes Arab

Toward North Gate the city becomes Arab in character and just beyond the Gate is the residence of King Feisal whom the British selected as the native ruler of Iraq. About two miles north of the city, a great Moslem university is being erected and here Arab youths will learn engineering, medicine and theology.

We must go through the narrow cross streets, which lead from New Street to the river, to find the real atmosphere of Bagdad. Here are the bazaars and the coffee-houses and the many types of people that form an interesting part of the city.

A large number of the population is Arab but as we go wandering about we shall see also Syrians, Armenians, Indians, Persians, Turks—members of all the tribes and races of the Near and Middle East. The languages used mostly are Arabic and Turkish, and the principal religion is, of course, Mohammedanism.

Let us take a walk through the bazaars, where we shall see the life of Bagdad. On market days they are crowded with town and country-folk who come in from the surrounding districts laden with the produce of the field and looms and with various articles made at their homes. All classes are represented, from the rich merchant to the beggar who clamors for alms amidst the din of bargainings.

Importance of the Letter-writer

Here and there in the narrow streets, we may see a fortune-teller who for a small sum promises life-long prosperity to his patrons; and the professional letter-writer is also a common sight. He sits cross-legged with paper spread out upon

his lap. Clients gather round him and recite documents and letters and the scribe writes it all down. Education is not so universal as in the West, so the professional letter-writer is kept very busy on market day, when the terms of the bargains have to be recorded and deeds of sale drawn up.

The medical profession is often popular amongst Orientals, since it affords a ready means of acquiring wealth and influence, for among these simple people anyone may pose as a healer of all the ills to which flesh is heir. I remember once discharging a groom for inefficiency who shortly afterward set up as a medical man. As I passed through the market place one day, I saw my former groom presiding over a stall, which was well stocked with herbs and potions. Quite a crowd was assembled at his consulting room, and before dealing out the medicines he felt the patient's pulse and looked at his tongue, as he had probably seen European doctors do. Then he glanced through a book in his hand, following this up by selecting some medicines, as if in accordance with the instructions in the book. I was curious to see that book, and on inspection it proved to be a copy of a novel that had formerly been in my library!

Houses Built for Extremes of Climate

The houses in Bagdad are interesting because they are built to meet extremes of climate. From the end of April until the beginning of October the heat is excessive, so the houses are constructed partly underground with windows high enough to admit light and air. The occupants sleep on the roof in summer, retiring to the cellar at sunrise for soon after that time the temperature will rise to as much as 110° Fahrenheit in the shade. During the winter the weather is cold and there are often ice and snow.

The schools are interesting, and from them we can see how the priests acquire their influence over the people. Those children whose parents possess sufficient money attend the native schools that are to be found in almost all the principal streets and are controlled by a mulah, or priest.



Rodda

NEW STREET, THE ONLY BROAD MODERN THOROUGHFARE IN THE ANCIENT CITY OF BAGDAD

The old narrow streets of Bagdad, some of which are roofed over, are quaint and romantic but they are absolutely unfitted for the wheeled traffic of to-day. In 1916, however, the Turks set about building New Street—a thoroughfare suitable for motor cars and lorries—and the British continued to work on it after they captured the city. It runs directly through the city connecting the North with the South Gate, and it is lined by some fine buildings. In this photograph we see it from the North Gate with the dome of the Great Mosque in the distance.



BLUE-DOMED MOSQUE AMIDST RUINS OF FORMER BEAUTY

Rodd

Numerous pilgrims of the Mohammedan sect of the Shiites visit the Great Mosque at Bagdad. They consider it very holy, and no infidels are allowed to enter. At one time its surroundings were much more splendid, but many buildings had to be destroyed during the construction of New Street, which, as we see here, is still bordered by once-graceful arches.

It will thus be seen that the pupils come under the influence of the priests at a very early age. There are schools attached to some of the mosques, but in the majority of them, with the exception of reading, writing and a certain knowledge of the Koran, of which the pupils are taught to recite whole passages by heart, practically

nothing is learned. Even some of the teachers are comparatively ignorant.

The schools differ very widely from those in our country, for the children sit on the ground at desks made of logs roughly hewn into shape. They sing whatever they are supposed to learn, because the Orientals believe that the mind



CITIZENS OF BAGDAD STROLL BY THE PALM-FRINGED TIGRIS

Rodd

On the river banks below Bagdad the townspeople walk in the cool of evening. They are of all classes—the camel-driver, with a great kerchief as a headdress and flowing garments, as well as the merchant in his fez, his white gown and dark voluminous abas, or cloak. Most of the women wear their robes over their heads and many have masks of black horsehair.

absorbs knowledge through the ears rather than by the eyes.

There is one thing that we do not meet with in Bagdad, that is caste—the distinction between the different classes which is such a handicap to the people of India. Here any means of livelihood may be adopted, and no one will sneer at a man because of his trade.

Market day reveals the national costumes in all their many colors. The under-garment is usually a long shirt, over which is a close-fitting coat of colored cloth fastened at the waist by a girdle. Above this is a cloak of camel's hair, often with black-and-white stripes. Perhaps the most practical part of the costume for this hot climate is the scarf which is arranged over the head in a form of turban so that the long ends hang from the shoulders and can be used as a protection against the rays of the sun.

The food of the people consists of wheat, barley, corn and mutton, and the date is also an important article of diet. It is, in fact, the staff of life of the Arab, and the Prophet Mohammed directed all his followers to honor it as they would their parents. Coffee is another thing of which the people are very fond, and the first thing an Arab does in the morning, after he has said the early prayers ordered by his religion, is to take a cup. It is said that coffee was first discovered by an Arab near Bagdad, who one day lighted a fire beneath a wild shrub. A most uncommon and pleasing smell resulted which led to the discovery of the famous beverage. At first it was considered an intoxicant and was forbidden by the Mohammedan religion but its popularity was so great that it seemed impossible to prevent it and so it became the favorite drink of Near Eastern people.



Moyser

CARS HELP PILGRIMS ON THEIR WAY

Shiite pilgrims also visit certain tombs holy to them at Kazimain, which lies on the Tigris four miles above Bagdad. They once had to walk this distance, but to-day street cars carry the devout from Bagdad on their pious journeys.

Music of a kind peculiar to the Orient is played in the bazaars and at entertainments, but the tunes are a monotonous repetition and mainly of a dull and plaintive character. Indeed, there is no accounting for taste in that direction. Some years ago a party of desert tribesmen were taken to Leningrad, in Russia, where they witnessed a performance at the Opera House. At the fall of the curtain they unanimously agreed that the finest part of the entertainment had been the tuning-up of the violins!

The coffee-house, a form of open-air café, is a feature of Bagdad. There the

THE CITY OF THE ARABIAN NIGHTS

gossips congregate to discuss the news of the day and a great deal of business is accomplished over the cups. As the Bagdadis are strict Mohammedans they observe the fast of the Ramadan, the foremost religious observance of the Moslem faith, and it is then that the coffee-shops are most crowded.

The Ramadan is chosen as the period of fasting, because the Koran is believed by the Mohammedans to have been revealed to Mohammed during this month. While the fast lasts no food whatever may be taken between dawn and nightfall; there can be no eating, drinking, nor any form of material pleasure, and the fast is considered to have been broken if perfumes are smelled.

During the hours of complete darkness eating is permitted, and so the coffee-shops remain open all night and are gay with lights and other attractions until the

coming of dawn, when the fast begins again. While the rich may lessen the severity of the ordeal by turning night into day, its hardships fall heavily upon the poor and industrial classes, who must continue their daily labors.

All through Bagdad we shall find evidence of the historic past, and, with the advance of civilization and under the guiding influence of British rule, it is being gradually developed into a great and prosperous city. Vast distances in this land are now covered by aeroplane in a few hours, where formerly all transport was by camels, which averaged but fifty miles per day. Now double as much is done in an hour, and soon this once magnificent city, with its quaint streets, its cafés, mosques and market places, will be within reach of the traveler, who can, if he has the imagination, then feel himself really in touch with the Orient.



MERRY ARAB LADS BOATING ON THE TIGRIS AT BAGDAD

Harvey

In the little canoe-like boats—which are small varieties of the long graceful craft, known as the bellum, that we saw on page 224—these Arab boys paddle up and down the broad reaches of the Tigris. From midstream we have a pleasant view of the handsome tree-encircled buildings of modern Bagdad, the main part of which lies on the eastern bank.

THE CHANGING EAST

The Turks in Europe and in Asia Minor

The warlike race that founded the Turkish Empire came westward from Central Asia. They made many assaults upon Constantinople, which, for more than a thousand years, had been the bulwark of Christianity against its Eastern foes. But not until 1453 did the Ottoman Turks succeed in capturing it and in pressing their conquests into Europe where at one time they held considerable territory. The Turks have not greatly advanced in civilization since the date of their first appearance in Europe, and their conquests have gradually been lost until their empire now consists of Asia Minor and a few square miles of European soil. The president of the new Republic of Turkey is endeavoring to create a new Turkey and to introduce Western ways of living. Although many such changes have taken place, the peasants, who are the mainstay of the nation, are true Orientals—suspicious of new ways and of officials—so that it will probably be many years before real progress is made.

TURKEY and the customs of its inhabitants are changing so rapidly that many people who knew it a few years ago would scarcely believe it to be the same land if they returned to-day. The people are adopting new ways and every day they are becoming more and more like the nations of Europe.

Turkey was formerly one of the great empires of the world although its beginning was small indeed. It is thought that a horde of about 2,000 to 4,000 people driven by enemy forces came west from Central Asia about 1200 A.D. At that time the Seljuk Empire was very powerful and held extensive territories in Western Asia. This small band of Turks applied to the Seljuks for a place to live and were granted territory near the present site of Angora in Asia Minor. For a long time they fought for the Seljuks but Othman, who was head of the tribe, was ambitious. He increased his lands and grew so powerful that finally the Seljuk Empire itself was absorbed by the tribe it had befriended.

The Seljuks and the conquering Turks were Moslems or followers of the Mohammedan religion. As we may read in the chapter on Arabia, it was the aim of the Moslems to force their religion on all the world. Accordingly, when Othman and his successors wished to expand the Ottoman Empire, it was natural to turn toward the West where was the Christian Greek Empire of the East with its seat at Constantinople. Efforts to take Constantinople

were unsuccessful but all Asia Minor and Palestine were conquered and then they broke into Europe. Finally in 1453 Constantinople fell to them as we shall see in another chapter.

The great empire they created extended along the coast of North Africa as far as Morocco so that the Ottoman Empire at its height held considerable portions of three continents. But this was not due to last, for Turkey's rulers were not always great warriors. In 1683 the Turkish army was put to rout in an attempt to take Vienna in Austria, and from that time Turkey gradually lost much of what she had, for so many centuries, been successfully acquiring.

Turkey as an ally of Germany in the World War lost much territory but regained a little in the Greco-Turkish War that followed. All there is now of the former great empire is Asia Minor and a portion of Thrace in Europe up to the Maritza River, including, however, the city of Constantinople.

The Asian territory, which is a peninsula, covers a large area stretching from the borders of Russia, Persia, Iraq and Syria on the east to the Mediterranean Sea on the west. It is separated from Europe by the Dardanelles, the Sea of Marmora and the Bosphorus. Turkey, or Anatolia, a name used very often to refer to this territory, is really a great plateau which rises in the south and east to form the Taurus and Anti-Taurus ranges.



AREA CONTROLLED BY THE GRAND NATIONAL ASSEMBLY OF TURKEY

There are two kinds of climate—that in the interior which is one of extremes with cold winters and hot summers, and that of the coastal regions which is milder and more comfortable. Rivers are few in number and run so sluggishly that they are of no commercial value. On the whole the land is very fertile and a great variety of products is grown.

Let us look at Turkey as it was years ago. We should see signs of neglect and dirt on every side. Instead of cleaning the towns and carrying away all rubbish, the Turks allowed large numbers of wild dogs to roam the streets. These dogs lived by eating up all the waste that the people threw out of their houses into the dirty and ill-paved roadways. Their numbers increased to such an extent that at one time the country was almost overrun. Moslem law, however, forbids the killing of animals so they must find another way of ridding themselves of the dogs. They solved the problem by loading the poor beasts on boats and sending them to one of the islands near by where they all starved to death. To a Mohammedan that is not a cruel way to dispose of pests, for is it not cruel and also wicked to kill them?

In spite of an attitude quite different from ours, we should have found the Turkish gentlemen very agreeable persons. They had athletic figures and dark complexions which, combined with polished manners and a culture acquired in European schools, made them interesting people to know. Dressed always in black clothes and wearing the gay tasseled fez they were also attractive in appearance.

Turkish ladies were very carefully guarded. All the female members of the family, which included aunts and cousins, lived together in an apartment of the house especially set aside for them. This was called a harem and no men except relatives were allowed in to see them. Here they spent their time looking after the home, although there were plenty of slaves to do the actual work. In a sheltered garden, they would cultivate beautiful flowers. Many of them liked to read, especially French books, and they had music and dancing. They might go visiting too at the houses of friends, but before going outside the house, it was necessary to veil themselves in a "charchaf," leaving only the eyes exposed. Usually they drove in carriages but should they walk it was

THE CHANGING EAST

necessary to have a male attendant march behind.

Turkish boys and girls received very good treatment for the Turks are naturally fond of children. Before they were many years old, however, they were separated, and the boys were sent to school while the girls remained in the women's quarters. If the family could afford it, the daughters of the household would have a French governess, and were taught music, but while they were still young their father would have selected a husband for them. Then they would go to live in another home and would spend their days as their mothers had done before them. A Turkish

man was allowed more than one wife, so the young bride often had these other wives as her companions.

The houses of the rich were simply furnished. Usually a low divan ran along the wall or perhaps along three of them and was covered with velvets or heavy silks richly embroidered. The walls were highly ornamented which made up for the lack of furniture. A beautiful Persian or Turkish rug covered the floor and there might be a small low table on which smoking articles were placed. Strangely enough, the Turks have liked European furniture and have imported it so that at the present time, their homes are a mixture of the two types



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FELT CLOAKS THAT KEEP THE CARRIER DRY AND WARM

Enormous cloaks of embroidered felt like those that we see here—the one being worn, the other used as a tent—have been used in Anatolia, says tradition, for something like three thousand years. The owners of these are carriers on the road from Angora to Eski Shehr, a road that follows closely the old military highway of the long-dead Byzantine Empire.



Kamsay

ONE OF THE MANY QUEER CAVE VILLAGES TO BE FOUND IN THE TURKISH DISTRICT OF CAPPADOCIA

Nearly in the centre of Turkey, just west of Mount Argeus, is a plateau of volcanic rock so soft that caves can easily be made. Wind and rain have so worn away this rock that in places tall cones like these are left, as their tops were originally protected by pieces of harder stone. They

are honeycombed with caves, some old, some new, that have been the habitations of man from earliest times to the present day. Some villages are entirely underground. The "cave-men" who live here are mostly Christians speaking a Greek dialect.



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AFIUM KARA HISSAR, THE "BLACK CASTLE OF OPIUM"

Upon the top of this huge rock that rises eight hundred feet above the plain, are the ruins of a medieval Turkish fortress. The flat-roofed town that lies at its foot is an important place, with one of the largest and best supplied markets in Anatolia. It is the centre of the opium (afium) district—hence its name, which means "black castle of opium."



Haeckel

THE STREET IS THE MOST POPULAR SITTING-ROOM IN THIS LITTLE TURKISH VILLAGE

Although the houses may be light, airy and clean, and the streets dirty, the people of this inland hamlet sit about not only in the streets, but on the roadway itself. Sometimes the streets are cobbled and slope toward a gutter in the centre so that the first fall of rain will wash away

the refuse, but often they are like this, just trampled earth, either dusty or muddy in the summer according to the weather and frequently a rushing torrent in the winter months. Except for weddings, funerals and religious ceremonies, life here is very monotonous.



Haeckel

WAITING TO BE SERVED WITH A CUP OF TURKISH COFFEE

All through the Near East we find that coffee is the most favored drink, but it is very different from the coffee we know. Made of equal quantities of coffee, finely powdered, sugar and water, it is thick and strong and is served in small cups. These Turkish workmen have come to a wayside café to refresh themselves with coffee and smokes.

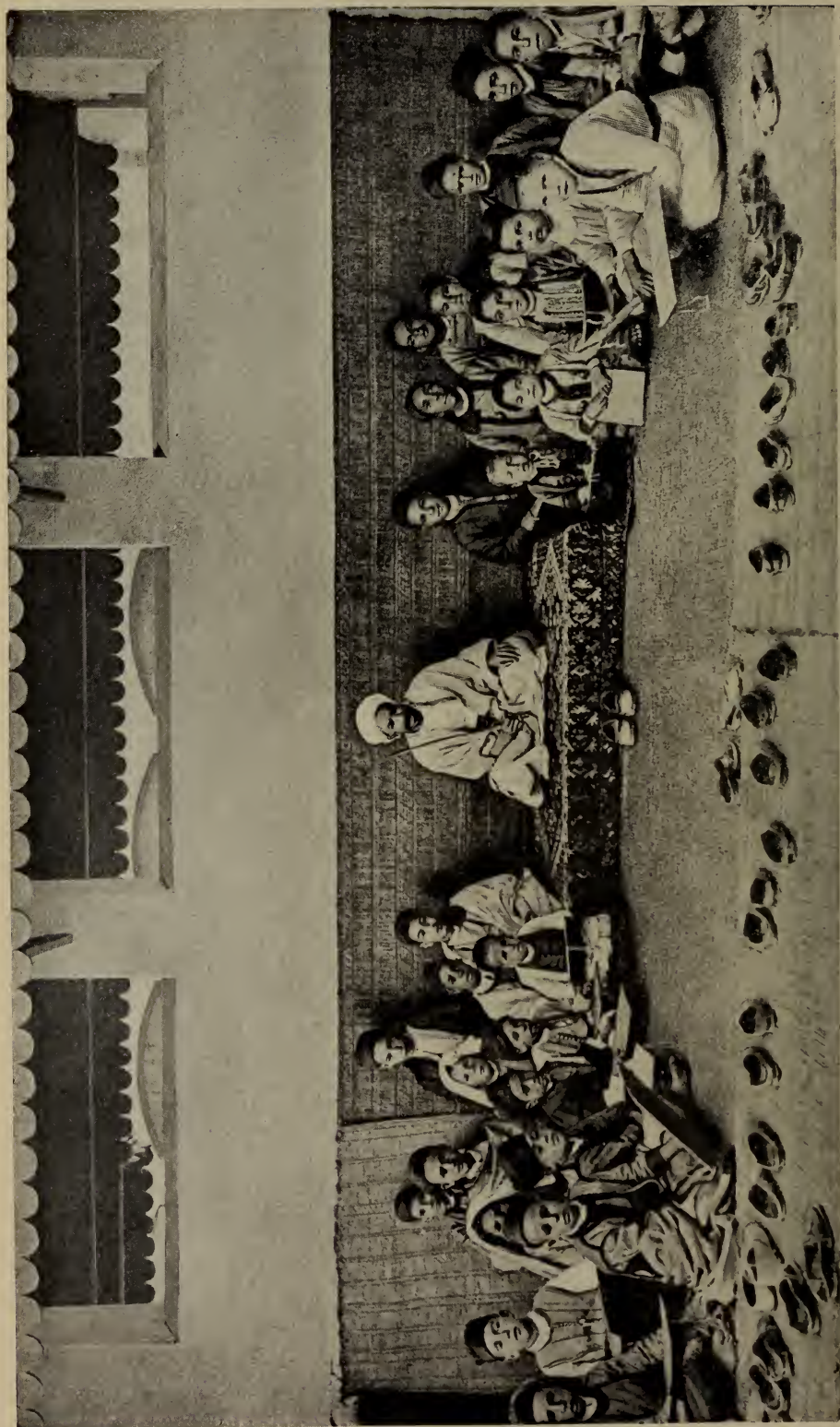
of decoration and the effect is far from pleasing

But Turkey was then and is to-day mostly an agricultural country and it is the peasant or small farmer who forms the greater part of the population. Their homes are very simple, usually consisting of two rooms with very little furniture in them. In one room there may be a slightly raised platform with some simple cushions on it, for here the family sleeps at night without undressing.

The men have a very picturesque costume—a blue coat, a red sash, a pair of dark loose breeches, and a cloth wound around the head to form a turban. They

must work very hard to make a living. Using primitive implements and with no knowledge of improved methods, they are able only to eke out enough to live on. What extra they have has to go to pay the heavy taxes. Formerly, when they could not pay they were punished severely.

The women work in the fields too and so the Turkish peasant in times past availed himself of the privilege of having more than one wife in order that he might have that many more unpaid laborers. Children also are put to work at a very early age and consequently have little chance of going to school. Many of them are illiterate and when they grow up they



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THERE ARE NO DESKS, BENCHES OR BLACKBOARDS TO BE SEEN IN A TURKISH SCHOOL

When these little boys come into their class-room, they take off their shoes and sit cross-legged on the floor, and their master does likewise on a carpeted platform. The level of education is still low in Turkey, but it is better than it was a little while ago. Then only the boys went to school and learned to read some passages from the Koran in Arabic. Now both girls and boys must go, and there are primary, secondary, preparatory, training and technical schools for them. American philanthropy maintains a college for each sex in Constantinople.



DEVOUT TURKS MAKING THEMSELVES FIT TO ENTER THE MOSQUE

No matter where a Mohammedan may be he turns to face Mecca when he hears the voice of the muezzin giving the call to prayer, and bows to the earth. Whenever he wishes to enter a mosque he must first make himself "abtest," or "legally pure," by washing hands, forearms, face and feet in running water provided by every mosque.

have to depend on the "letter-writer" to read, write and transact business for them.

They have many things to eat in Turkey that we do not usually get here. In the country districts, huge dishes are prepared and are served in bowls on a stand upon the floor. Everyone sits around it on cushions and each helps himself with a horn spoon. In other parts, even where there is a tablecloth, the tablecloth is often put underneath the little tables and on to it the diners throw the bones they have picked. The well-to-do people, however, have very fine tableware.

The favorite meat of the Turks, and of all Near Eastern people, is lamb, and the

Turkish lamb which comes from the mountain parts is as tender as any chicken. There are a number of appetizing ways of preparing it, but the most common way is to cook small bits of it with rice and oil, a dish which they call "pilaf." They have many kinds of vegetables and fruits, but the fruits they like best in preserved form. Turks are very fond of sweets and eat large quantities, especially the kind known as "Turkish delight." The Turks are not supposed to drink alcohol because the Mohammedan religion forbids it, but they drink much coffee and sometimes the sour milk, known as Yaghoort, which is said to keep people healthy.



"NOT MADE TO RULE, BUT TO SUBSERVE": THE TURKISH PORTER

Street cars and automobiles are now familiar features of the street life of Constantinople, while the favorite public conveyances are the boats plying on the water. Meanwhile, here, as elsewhere in Turkey, the hefty hamal or porter continues to perform prodigious feats of physical strength in the transport of goods of all kinds.

THE CHANGING EAST

Everyone who knows the Turkish people likes them very much, although they do not like all of their ways. People who have lived among them praise their honesty and kindness to strangers. They are very strict in observing their religion and pray toward Mecca five times a day no matter where they are.

They are most courteous and when a man greets a lady, he takes her hand and raises it to his forehead. Some of their phrases seem very strange to us. "May you wear it out laughing," a friend will say in giving you a scarf. After you have eaten, your friends may possibly say, "May it do you good," or "May God favor you." Give a beggar a small coin and he will thank you with the words, "May Allah reward you."

Though the Turkish people are kind and humane individually, they are savage and merciless when fighting their enemies. Their government, for many years, tried to kill as many as possible of the men of other races living in Turkey, particularly the Christian Armenians, Greeks and Syrians. Thousands of Armenians have been slaughtered at various times, and both before and during the World War the government expelled many Greeks and Armenians.

During the war with Greece in 1922 the Turks tried to wipe

out all the Armenians in Asia Minor. The Turkish armies marching on Smyrna killed multitudes, and when they captured that town the terrified refugees who had poured into the town tried to get away from them in the foreign ships in the harbor. As they were pushed down to the docks a disastrous fire destroyed a large portion of the city and more than a quarter

of a million people were burned to death.

Then the Turks arrested all the men between seventeen and forty-five years of age and sent them into the interior where most of them died. All the others, the children, the women and the old men, were ordered to leave Turkey at once. Over a million refugees reached Greece, where they were helped by the Christians of other lands and, after very great suffering, settled there permanently.

As we have mentioned in the article on Greece, it was decided to avoid future calamities of this kind by exchanging all the Christians residing in Turkey for the Turks living in the countries near by. Turkey, like Greece, has now the problem of settling these people, although her problem is not so great as that of Greece as there are only about one-fifth as many Turks to be repatriated as there were Greeks and Armenians living in Turkish territory.

During the last few



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OLD-FASHIONED TURKISH WOMAN

The Turks are now encouraged to wear European clothes. The men do so more than the women, many of whom still will not be seen with the face uncovered.



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WHERE BRUSA SPRAWLS ALONG THE FLANKS OF ASIAN OLYMPUS

"A walk for every day of the year and a mosque for every walk," says the proverb concerning Brusa, the medieval capital of the Ottoman Turks. Long before it became Turkish, Brusa was a Greek settlement, as we can tell by the fact that the great mountain that rises like a wall behind

the city is called Mount Olympus, one of the many mountains named after the famous Greek "Home of the Gods." Brusa, which lies about 60 miles southeast of Constantinople in a fertile plain, is noted for its mosques as well as its scenery. It is also celebrated for its silk.



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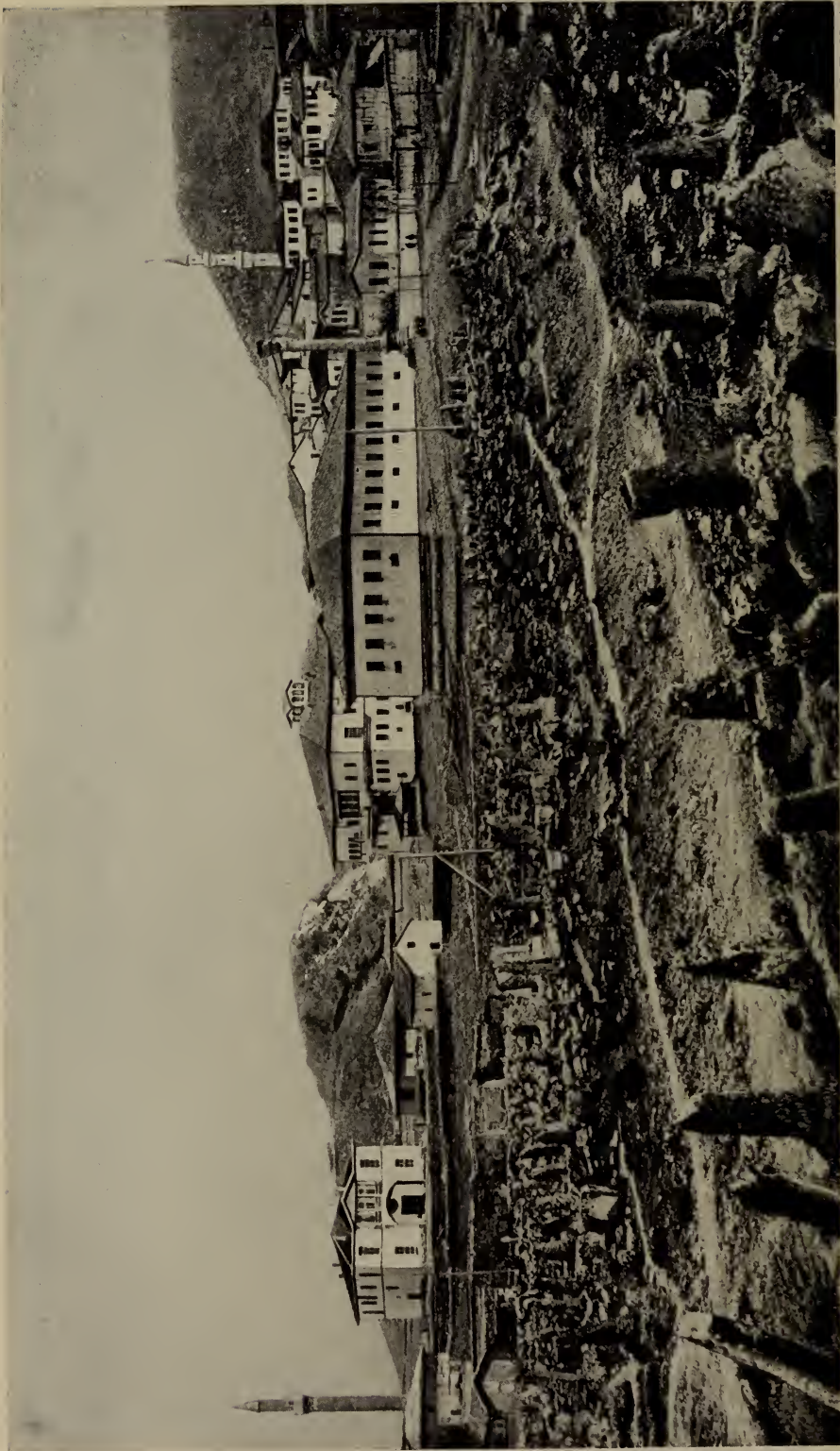
KONIEH'S BAZAAR IN THE SHADOW OF THE MOSQUE

Many important roads meet at Konieh (sometimes spelled Konia), a town of the interior 300 miles east of Smyrna, and it is therefore a busy place especially on market days. As the ancient Iconium, it had a long and interesting history. Legend says that it was the first place to emerge after the Deluge and it was the scene of St. Paul's missionary work.

years, however, many of the Turks were beginning to realize that their old ways of living and governing could be improved. They had always been ruled by a sultan who was most despotic and gave them very little liberty. In 1922, as the time seemed

ripe, a number of these people, who called themselves Nationalists, deposed the sultan and later established a republic with their leader, Mustapha Kemal, as president.

Numerous reforms were instituted but

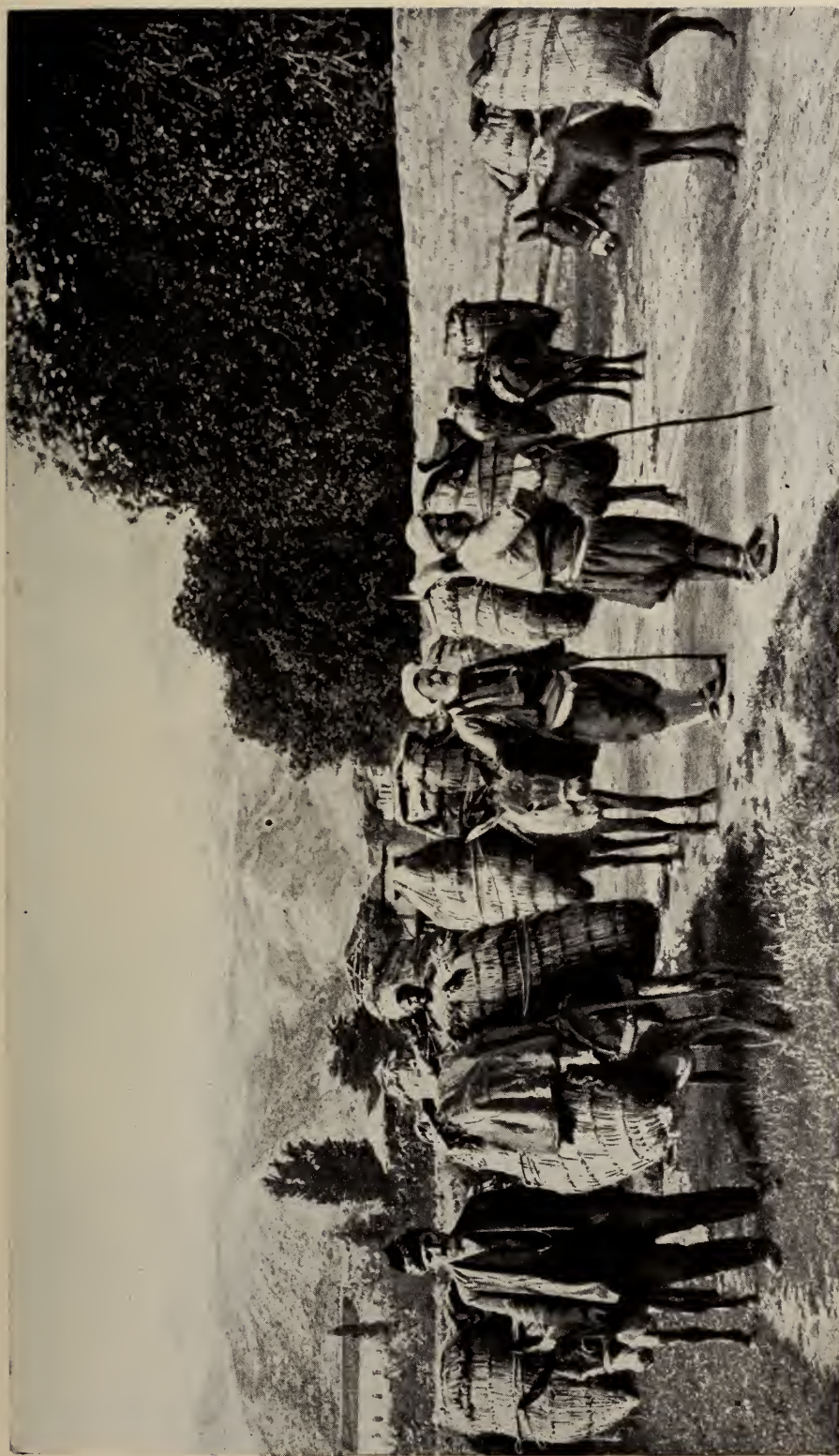


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TURKEY'S NEW CAPITAL, ANGORA, SEEN ACROSS THE RUINS OF THE ANGORA OF LONG AGO

After the World War, when Turkey in Europe was so reduced in size as to be practically non-existent, Constantinople was no longer considered a fitting capital. The seat of government was then moved to Angora, almost in the centre of Turkey in Asia. Angora was a flourishing town

before the Christian era. Since it has become the capital its growth has been amazing. Brick and cement works, lime kilns and sawmills have been established, and hundreds of peasants have become navvies and bricklayers that the city may rise the more quickly.



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CARAVAN OF ASSES, THEIR PANNIERS FILLED WITH FIGS, ON THE ROAD TO SMYRNA

The valleys of the rivers that flow westward to the *Ægean* Sea are very fertile, especially that of the *Mendere*, known formerly as the *Mæander*. Figs are grown there, and the ripe fruit is sent thus by donkey caravan to *Smyrna*, for pulling and packing. Many of the people dwelling here

were Greeks until 1921-22. In those years the Greeks in *Anatolia* were sent back to *Greece*—which their forefathers had left perhaps 2,000 years before—while the Turks in *Greece* came to *Anatolia*. This exchange of population was accompanied by terrible hardships.

THE CHANGING EAST

probably none were more startling than freeing the women from harem life. Many of the women had been contented in the old life but others were anxious to do as the women in Europe were doing. If we were to go to Constantinople to-day we should see Turkish husbands going about freely in the streets with their wives and children. The men no longer wear the fez, or red cap, for the government has forbidden its use. The Turkish women dress in the European manner without a veil and many of them have started to earn their living by working in shops or offices. In the country districts, however, changes are not made so quickly and there we should see the women still wearing a veil in the streets.

No less startling was the transfer of the seat of government from Constanti-

nople, where it had been since 1453, to Angora, a small town in the interior. Angora was a commercial centre renowned for the export of mohair made from the hair of the Angora goat. It was a city without improvements so that it has had to be entirely rebuilt in order to accommodate the government offices as well as the official residences. Since becoming the capital, its population has more than trebled.

Almost daily, one may read of a decree of the Turkish government abolishing some time-worn custom, and one may well imagine that it is difficult for most of the Turkish people to take up modern ideas. One can but hope that Turkey will succeed finally in becoming truly Western, for it was a land that had great need of improvement.

TURKEY: FACTS AND FIGURES

THE COUNTRY

Occupies the greater portion of Asia Minor and a small part of the Balkan Peninsula. It is bounded on the north by the Black Sea, on the northeast by Transcaucasia (Union Socialist Soviet Republics), on the east by Persia, on the south by Iraq, Syria and the Mediterranean Sea and on the west by the Aegean Sea, Greece and Bulgaria. The total area is estimated at 282,627 square miles (8,819 square miles in Europe), and the population is 13,649,945.

GOVERNMENT

In 1921 the Grand National Assembly of Angora proclaimed a Fundamental Law which declared that all sovereignty belonged to the people and that the legislative and executive power was vested in the hands of this Assembly representing the people. The term "Ottoman Empire" was abolished and the country officially designated Turkey. A republic was proclaimed October, 1923, and Kemal Pasha became president. In April, 1924, a constitution was drawn up. It provides for election of the Assembly every four years. Executive power is exercised by the president and a Council of Ministers appointed by him. There are 63 vilayets, or divisions, and at the head of each is a vali, representing the government, and an elective council.

COMMERCE AND INDUSTRIES

Agriculture, though carried on by primitive methods, is the chief occupation of the people. Tobacco, cereals, cotton, dried fruits and nuts, olive and olive oil, silk, mohair, gums and opium are the principal products. Stock-raising and fishing are important. Coal, chrome, silver, copper and lead, boracite, emery and

meerschaum are mined, but there are known to exist iron, antimony, arsenic, manganese and mercury. Other industries are unimportant. They include carpet-weaving, fig-packing, textile mills, cotton ginneries and sugar factories. The exports are tobacco, dried fruits, licorice root, carpets, Angora wool and emery and the imports are cotton goods, cereals, leather and leather goods and machinery.

RELIGION AND EDUCATION

Most of the people are Mohammedans, especially since most of the non-Moslem elements have been expelled. Education is under the control of the Minister of Public Instruction. Primary instruction is compulsory for children between the ages of 7 and 16. There are secondary schools, lycees, normal and professional schools and a university has been established at Constantinople. Robert College (for men) and Constantinople's Woman's College, both in Constantinople, are under the direction of the American Near East College Association. Foreign schools conducted by British, French, Italian and American organizations are under government inspection.

COMMUNICATIONS

Length of railway line is about 2,796 miles and telephone wire about 44,985 miles. Radiotelegraph between Turkey and European centres, as well as the United States, was started in 1927.

CHIEF TOWNS

Angora, capital, population, 107,641; Constantinople, 806,860; Smyrna, 190,291; Karasi, 134,617; Brusa, 127,139; Adana, 108,957; Konia, 101,674; Manisa (Sarahan), 92,659.



McCann

CURIOUS MEDLEY OF COSTUME IN A CONSTANTINOPLE BYWAY

Constantinople is conforming more and more to the general European style of architecture and of clothes. The buildings in this photograph might belong to any town in Europe and so might the man on the right and the errand boy with the white coat; but the tall-capped dervish and the man carrying his goat pickaback are very Eastern indeed.

CONSTANTINOPLE THE COVETED CITY

Turkey's Last Foothold on European Soil

THE approach to Constantinople by sea prepares us for the great beauty of that city. We pass up the Dardanelles to the little Sea of Marmora and after a few hours our ship comes within sight of the domes and minarets that rise fairy-like from the many hills on which Constantinople is built.

As we draw nearer the city we see the rugged walls and battlements which at one time defended it from invaders. We follow the city's lines of sea-washed walls until we come to the old ruins and pavilions of Eski Serai, the Old Seraglio, which was at one time the palace where the Turkish sultans dwelt in the greatest splendor.

The Seraglio is passed and we steam at last into Constantinople's harbor, which is called the Golden Horn. It is one of the most fascinating ports in the world. A thousand boats sway gently at their moorings or bear out to sea on some strange errand. Narrow cushioned boats cut swiftly through the shadows cast on the water by huge liners. Gaily painted "caiques," or Turkish sailing boats, pass and repass. Swift motor boats dart like dragon-flies among the maze of other craft and heavy barges lumber along like oxen of the sea.

In front of us a host of modern buildings straggle up a hillside to form

the European quarter. To the left are the domes and minarets of Stamboul, the Turkish heart of Constantinople. In the opposite direction are the cool green hills that rise from the shores of the Bosphorus, while behind us, on the other side of the water is Scutari, that portion of Constantinople built on Asiatic soil, where the most fanatical Turks make their homes.

Constantinople is one of the most interesting cities in the world. Its age alone is enough to make us wonder. We look upon London, Paris and Berlin as very old cities, but they were nothing more than villages when Constantinople was one of the fairest cities the world had ever seen. Other places like Athens or Rome are really older, but they had long periods in which they were unimportant, almost uninhabited and half-forgotten.

Byzantium Is Given a New Name

That was not the case with Constantinople. From the very beginning the city was of great importance. Its natural position on a wonderful land-locked harbor, later called the Golden Horn, made it seem to Byzas and his Greek colonists, who came there about 657 B.C., that this was the place where they would find the success promised them by the oracle of Delphi in Greece.

The city became prosperous and beautiful and consequently envious invaders were always attacking it, but usually without success. The Romans, however, were successful in the fourth century B.C., and Byzantium, as it was then known, became part of the great Roman Empire.

The time came when Rome herself had lost a great deal of influence. Constantine, who was the first Christian emperor, decided to move his court to the Bosphorus and there to establish a new capital of the Roman Empire. He built his new city, an enlargement of the ancient Byzantium, on seven hills because Rome was built on seven hills and he called it Nova Roma or New Rome. In spite of this the people gradually began to call it Constantinople, in his honor, and Constantinople it has remained ever since, though the Turks call it Stamboul or Istamboul.

The Capture of Constantinople

A later emperor, Theodosius the Great, having two sons, made a final division of the great Roman Empire between them. He gave to his one son the Western Empire with Rome as its capital, and to the other the Eastern Empire with Constantinople as its seat of government. The Western Empire did not long withstand the attacks of the barbarians but the Byzantine Empire resisted for many centuries. In 1453, Constantinople fell to the Mohammedan Turks who, as we may read in the chapter on Turkey, overran this whole region.

The story of the capture of Constantinople is very thrilling. Unable to take it in earlier attacks, the Turks had conquered all Asiatic territory surrounding it and had crossed into Europe. Reaching the environs of Constantinople on the European side, they bided their time. One night their plans being ready, they placed greased logs side by side over the land and by pushing their boats over these, were able to land in the Golden Horn. So great was the number of Turks that it was all accomplished in one night. Then the sultan, Mohammed II, led an army, frantic with victory, through the gates of the city and planted the green flag of Islam where before had been the cross of the Christians. Since then, Constantinople has belonged to the Turks and was the capital of the Ottoman Empire until 1923.

The Ancient City at Our Feet

So much for the history of Constantinople. It is always good to know something of a city's history. It helps us to understand many of the things we see, and we are better able to cast our minds back hundreds of years and to imagine what things were like in olden days. In the case of Constantinople it enables us to see a city which, in early Greek times, was called "the Dwelling of the Gods"; then to become, under Constantine the Great and those emperors who followed him, the Queen City of Christendom; and finally the heart of the most powerful Moslem country the world has known.



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THE GOLDEN HORN can be seen its entire length from the cemetery of the Mosque of Eyub. This narrow inlet of the Bosphorus, about four miles in length, gives Constantinople a magnificent land-locked harbor. It is spanned by two bridges, not visible in the distance, which connect Galata and Pera, the European quarters, with Stamboul, the Turkish section.



Brigg

CONSTANTINOPLE ON THE GOLDEN HORN: A CORNER OF ASIA THAT OVERLAPS EUROPE

The wonderful mixture of East and West and old and new that makes Constantinople is now almost all that remains of Turkey in Europe. In the foreground is the Turkish quarter of the city known as Stamboul. Across the waterway, the Golden Horn, are the business districts,

Galata and Pera. The New or Galata Bridge, shown here, is one of the two bridges spanning the Golden Horn. So varied in nationality are those who pass and repass on it that one can hear as many as thirty different languages every day, so it is said.



Woods

A GLORY OF CONSTANTINOPLE: THE MOSQUE OF ST. SOPHIA

This great mosque is very remarkable in having been founded as a Christian church, the Church of the Divine Wisdom, by Constantine the Great. The present building dates from 538, but it was not until 1453 that it became a Mohammedan mosque. The minarets at the four corners were built then and Christian symbols were effaced from the beautiful interior.

Let us now get a bird's-eye view of Constantinople. For this we can do no better than to go to the Stamboul section and climb up the Seraskerat Tower, which stands in the gardens of the former Turkish War Office. We shall have 220 steps to climb, but what is that when at the end of it we have all Constantinople at our feet?

Below us lies Stamboul, the oldest and most interesting part of the city, a mass of weather stained ruins, red tiled houses with latticed windows, great colored domes rising from clusters of smaller domes, a forest of minarets, like the masts of many ships, and streets beflagged with red bunting ornamented by the familiar

white crescent of the Turks. In these streets we shall see green-turbaned priests, tall-hatted dervishes, peasants from the country, officials from the public offices, and all classes of Turkish, Greek, Armenian and Jewish people.

If we look southwestward we see the buildings of the city straggle out to little lonely groups and come at last to a broken line of walls which used to defend the city. These walls were pierced by four gates, the most important of which was called the "Sublime Gate" because it was used solely by triumphant sovereigns on their return to the city. From this comes the term "Sublime Porte" by which the Turkish government was formerly known



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THE GALATA TOWER, 148 feet high, stands on the wall that was built round Galata in the fifteenth century by the Genoese settlers. The walls have now crumbled into ruin and the tower would have met the same fate had not the Turks reconstructed it and, as it overlooked the harbor and

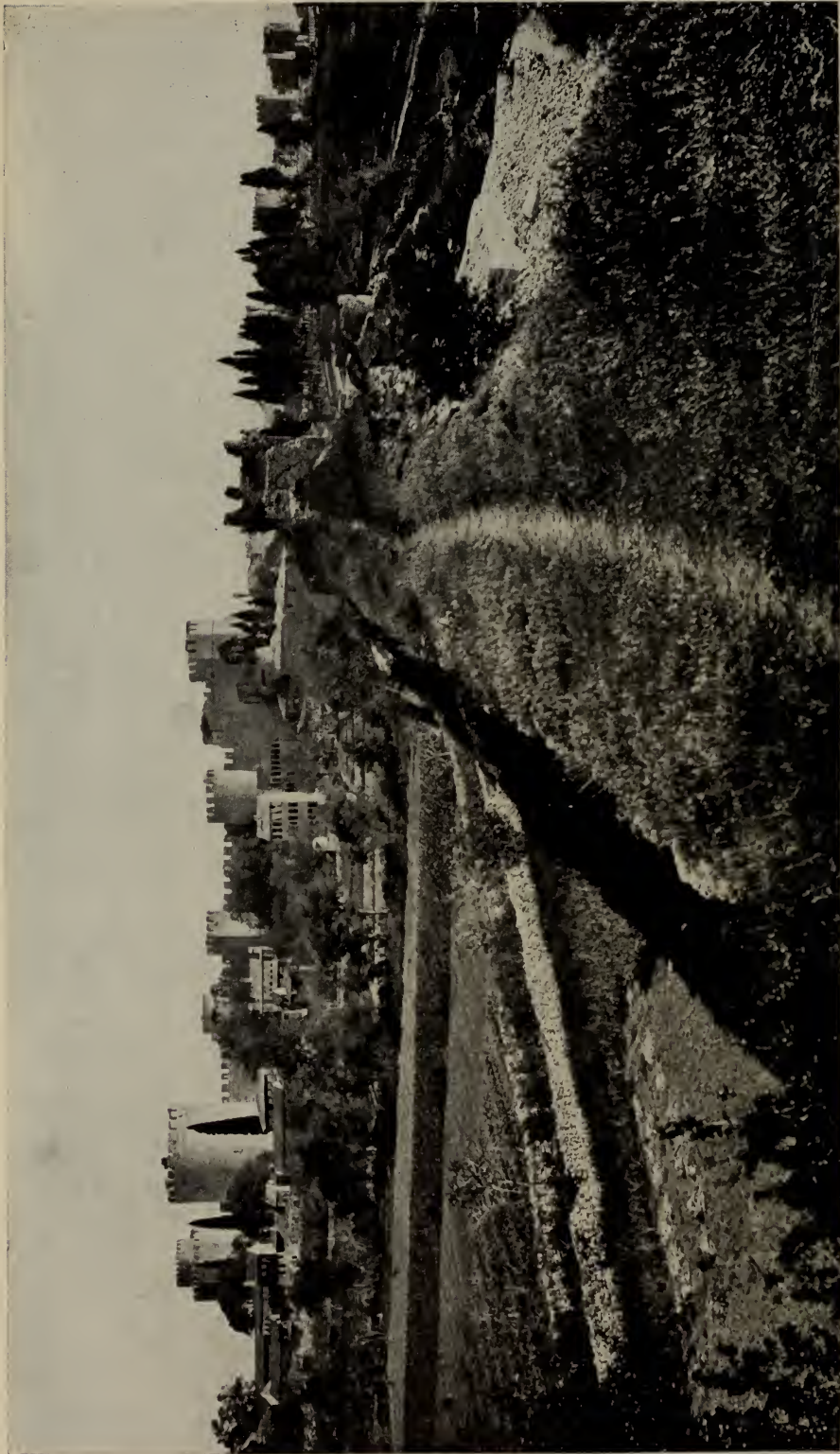
town, made it into a fire signal tower. Galata, which is the centre of Constantinople's commerce and foreign trade, is mostly modernized with wide streets and handsome buildings, but there are still many narrow Eastern-looking streets such as this one. The red fez has recently been abolished.



IN SCUTARI the thing that first catches and holds the eye is the dense forest of cypress trees that covers the enormous Moslem cemetery of Biyuk Mezaristan. This cemetery occupies over three square miles and contains literally millions of graves, which are marked by tall slim head-

stones carved at the top in the semblance of turbans. Upon every grave both at the head and the foot a cypress is planted. The women in the foreground have their faces unveiled, a thing that would not have been permitted a few years ago, but which is now quite common in the cities

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CRUMBLING WALLS OF CONSTANTINOPLE AND THE STILL MAJESTIC CASTLE OF THE SEVEN TOWERS

The old part of the city of Constantinople stands on the peninsula of Stamboul, which has the Sea of Marmora to the south and the Golden Horn to the north. The remains of defensive walls are still to be found along the two shores, while the neck of the peninsula is guarded by a

moat, walls and towers. These land walls are very ancient, and were so constructed that, even if attackers were able to cross the moat and capture the first wall, they found themselves faced by a second one. The Castle of the Seven Towers was rebuilt by Mohammed II.

to other nations. Now turning westward, we see a few mosques, far apart, and then an ancient aqueduct which is a relic of the Roman emperors. If we look north to the Golden Horn and let our gaze pass over masses of buildings and groups of ships to the western end, we shall see where slender minarets soar heavenward from the Mosque of Eyub, the city's most sacred mosque.

On the other side of the Golden Horn we see a number of small suburbs, and behind these are green fields and then hills. Following along that shore of the Golden Horn, we come presently to a tottering old bridge with rusty barges underneath it and all kinds of small craft tied alongside. A stone's throw away is the new bridge, thickly crowded with people of all nationalities and as colorful as a garden. Behind this are the modern white buildings of Galata, the commercial centre of Constantinople, rising up a steep hill to the European quarter of Pera where are the hotels and big shops.

Now look northeast to the Bosphorus. All the way along its shore, as far as we can see are white mosques with their tall minarets, and green wooded hills and little clusters of pink and white houses.

Turning southeast we can make out the great white railway station of Haidar Pasha, where the train starts for the interior of Asia Minor; and just alongside are the cypress groves of Scutari guarding a large Turkish cemetery.

Punishment for Evil Doers

There is a story that has a connection with these cypress trees. As we approached Constantinople we could not but notice the many little birds, like thrushes, skimming the surface of the water. All day and apparently all night, they may be seen darting swiftly within a few inches of the sea, but never will you see them at rest. The story is that these birds are the souls of dead Turks who had done some evil in their lifetime and this ceaseless flying is the punishment they have received. Once a year they all meet among these cypress trees when they welcome new souls to their ranks.

Now that we have glanced over Constantinople let us take a stroll through its streets. Close by the Seraskerat Tower, which we have just descended, is the Old Seraglio, formerly the palace of the sultans. It is now ruined and neglected, but it has a pleasant park that is a cool place to rest in. The Stamboul quarter is the site of the ancient city built by Constantine the Great, but there are very few traces of it left. When the Turks came they made it their headquarters and in the centre of it was a beautiful garden in which were situated the sultan's pavilion, the Seraglio Mosque, some magnificent Turkish baths and the Imperial Treasury.

Ancient Splendors of the Seraglio

One can imagine the barbaric splendor in which the early Turkish sultans lived, with their wonderful gardens, and their pavilions made of dazzling cloth-of-gold embroidered with precious stones.

There is nothing left of that splendor. All that we may do is to stand within the crumbling walls of the Seraglio and imagine the spectacle we might have seen had we stood there two hundred years ago. It is a place to dream in, but the dreams are not always pleasant ones. They so frightened the gentle Sultan Abdul-Mejid that about 1855 he left its grim walls and fearful memories for a brighter palace on the Bosphorus.

The City's Beautiful Mosques

To see the real splendor of Constantinople we must go to some of its great mosques, for these beautiful edifices are there in order that all the Faithful may pray. A follower of the Mohammedan religion must pray five times a day and as the muezzin calls, he drops his work or whatever he may be doing and hastens to comply with the requirements of his faith. If he goes to a mosque, he first removes his shoes and washes his feet, hands and forearms in running water which is provided in every mosque courtyard. Then he enters the mosque and kneels facing Mecca, the Holy City, and touches his bare forehead to the floor. As he must not remove his hat, it has been



MOSQUES AND MINARETS of dazzling marble are found in great numbers in Constantinople. The one on the left is the great St. Sophia, the other is the Mosque of Ahmed, the only one of Constantinople's temples with six minarets. In the foreground is the Atmeidan or Place of Horses, the site of the old Roman Hippodrome where chariot races



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were held. The nearer of the obelisks is called the monument of Constantine but it is not known which of the Constantines it commemorates. Traces of bronze nails in the masonry show that it was once covered with plates of gilded bronze. The other obelisk was erected in Egypt to Thothmes III, but named for Theodosius I who brought it over.



Parfit

FLOCKS OF SHEEP THAT HAVE BEEN SENT BY THE FAITHFUL AS SACRIFICES TO ALLAH

This is a photograph of something that could be seen nowhere else in Europe. It shows a great flock of sheep being driven up the steps of the Yeni Valideh Mosque in Stamboul. On the day when great sacrifices are offered up near Mecca, the holiest city of the Moslem world, large

numbers of sheep are killed in every important Mohammedan centre. On the mosque steps one can also see many dirty and ragged beggars who whine and cry or boldly demand, "Alms for the love of Allah." The Mohammedan religion teaches that one must give to the poor.



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"MOSQUE OF THE SULTAN'S MOTHER" FROM THE NEW BRIDGE

The Yeni Valideh Mosque was built by the Sultana Valideh, mother of Mohammed IV, in the seventeenth century. Its minarets have each three carved galleries, its great dome rests on four smaller ones, and in its enormous doorway are brass gates studded with mother-of-pearl. The New Bridge built in 1909 of iron replaces the old timber one.



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STAMBOUL'S GRAND BAZAAR IS A SMALL TOWN IN ITSELF

The bazaar of Constantinople, the Tcharchi, is one of the most fascinating places in the city. It covers many acres with its narrow roofed streets, each of which is devoted to one trade. There is the silk bazaar, the jewelers' bazaar, the avenue of the money-changers, the armory, and bazaars for shoes, confectionery, fruit, china and shawls.



THE CASTLES OF EUROPE AND ASIA are two historic and ancient fortresses built a few miles northeast of Constantinople. They face each other across the narrowest point of the Bosphorus, here known, from the swiftness of the current as the Devil's Stream. Anatoli Hissar stands on

the Asiatic shore and Rumeli Hissar upon the European. Rumeli Hissar is said to have been built in forty days by Mohammed who put six thousand men to work on it. The ground plan forms the characters of his name. There are four towers, the highest of which is the Janissaries' Tower.



UCHTER KNOX

THE BIYUK JAMI, or Great Mosque, is one of the eight mosques, the marble walls and slender minarets of which, gleaming against the darkness of the cypress trees, make the suburb of Scutari so beautiful from the sea. Scutari, the part of Constantinople that is built on Asian soil, used to be called Chrysopolis, which means the Golden City.



Towers

FRUIT BAZAAR IN A CORNER OF OLD STAMBOUL

This market is given over to the sale of fruit both fresh and—more popular still—candied and preserved in syrups, for the Turkish people delight in sweets. Even rose petals are made into a delicious mixture which we would call jam. Dates, figs, plums, raisins, currants, lemons, oranges, tomatoes, melons and grapes are all to be found here.

the custom in Moslem countries to wear a head covering without a brim, like the turban or the red fez. The fez, however, has been abolished in Turkey since the country has become a republic. Recently, a visitor curious as to how the question of praying in a cap or a derby might be solved, was interested to find that a derby may be pushed back on the head far enough for the purpose and that a cap can be adjusted equally well by wearing the vizor on the back.

As one may imagine, in any Moslem country, there are many, many mosques and Constantinople is no exception. They are specially interesting, too, in that some of them were originally built for Christian

churches in the days before the Turks came and no expense was spared to make them the most magnificent buildings on earth. After the fall of Constantinople, these were changed into mosques. Succeding sultans have erected additional ones until the city is dotted with large white domes and minarets.

Let us enter the greatest of all mosques, the St. Sophia. It was built as a Christian cathedral by Constantine the Great in 326 A.D. and was named by him St. Sophia, or the Church of Divine Wisdom. It was destroyed by fire in the reign of Justinian about 532, and he resolved to rebuild it sparing no expense in order that he might outdo the Temple of Solomon. Archi-

CONSTANTINOPLE THE COVETED CITY

rects were summoned from other countries and it is said that he put them to death afterward so that they could never build another that would surpass it in grandeur and magnificence. Mohammed II converted it into a mosque when he took the city.

The interior was changed very little and we see magnificent pillars of porphyry; columns of split marble in which are natural patterns in blood-red and white; green marble of Laconia; blue marble of Libya; black marble veined with white; white marble veined with blue; lovely mosaics and dazzling pillars which support a dome with delicate arcades beneath it.

On the floor there are beautiful carpets from Anatolia, and on the walls we see black shields on which verses from the Koran, the bible of the Moslems, are written in silver. In a corner stands a beautiful mimbar, or pulpit, and at various parts of the building we see groups of worshippers.

Now let us go out into the courtyard. All the big mosques have one courtyard or more, as at St. Sophia, where people sit at tables smoking their water-pipes and drinking coffee in the shade of great plane trees. The courtyard of the Mosque of Eyub is one of the most pleasant in Constantinople. It has trees and splashing



Sébah & Joaillier

SHOP IN THE TCHARCHI'S STREET OF SILK MERCERS

Although many of the shops of the Grand Bazaar, especially those rebuilt after the earthquake in 1894, have glass fronts like our own, there are still many where the merchants—Turk, Armenian, Greek, Persian or Jew—sit thus cross-legged upon a carpeted platform.

Purchases are not made hastily but only after a great deal of leisurely bargaining.



ST. SOPHIA'S interior is enriched with rare marbles which were brought from all over the then known world and made into one of the most beautiful creations of art in the world. Lavish use was made also of gold, silver and precious jewels. The priceless mosaics, emblematic of the Christian faith, were plastered over when Mohammed II changed it into a mosque.

fountains, and stalls filled with beads, perfumes and silk, and is always crowded with people.

Medley of Races on Galata Bridge

But if we want to see a throng of people we must go to the great bridge which spans the Golden Horn, connecting the European quarters of Galata and Pera with the Turkish quarter of Stamboul, and having the Mosque of Yeni Valideh—or “of the Sultan’s Mother”—at the Stamboul end. If we stand there half an hour, representatives of almost every race in the world will pass by—Turks, Egyptians, Persians, Indians, Europeans of all nations, people from cities, forests and deserts, and from countries known and unknown.

The bazaar is always the centre of life in an Oriental city, and always of interest to a European. To enter this one of Constantinople we pass through a stone door into the courtyard of a mosque. On our right and left are sellers of nuts, candy, figs and flowers. Squatting by the wall will probably be two old women telling fortunes to peasants.

An Arabian Nights’ Bazaar

A few steps farther on we enter the bazaar proper. It is like a maze of vaulted or roofed-in lanes, and seems to be almost a separate town, with every shop like a cell within a honeycomb. If there were not so much color and such a babble of voices, we might think we stood in the aisle of some old cathedral, lighted by dim, stained glass windows. But filled with the thousand-colored merchandise of Asia it is like a scene from a fairy tale. Shafts of sunlight come down from the roof and fall on rich piles of silks, carpets, red slippers, harness studded with beaten brass, vessels of silver, brass, gold and bronze, heaps of precious jewels, carved daggers, fantastic water-pipes, swords, guitars, filigree necklaces and a thousand other quaint things.

We are a little bewildered as we come out of the bazaars into the sunlit streets. But as the noise dies away, and our eyes again become accustomed to the scenes

of the streets, we begin to notice some of the curious characters of the city. One of the first we observe is the “hamal,” or porter. He is really a human beast of burden, and carries enormous loads on his back. Boys, whose fathers and forefathers have done this before them, are trained as early as eight or ten years of age for this work. Consequently, they are very strong and carry loads which would seem humanly impossible.

Curious Characters of the Streets

Another frequent character is the “saraf,” or money-changer, whom we see at every street corner. Then there is the “beskjies,” who goes about at night banging the stones of the street with a thick staff and calling out to all and sundry. He is a sort of night watchman. Another quaint character is the “kapudji.” Every building has a “kapudji” to guard its doors. Beggars and hawkers we shall find everywhere.

Now let us give a few minutes to the European quarters, Galata and Pera. Galata spreads itself along the north shore of the Golden Horn. It is the centre of Constantinople’s shipping and banking, and has all the principal quays of the city, where vessels of every nationality may be seen. But it is not very interesting, though there is a fine old tower, which we illustrate on page 268.

Pera is more interesting because it contains all the good shops, hotels and restaurants of the city. It is rather French in appearance. The names of the hotels and shops are nearly always in French and even the streets are given French names. Here also are the shops selling Paris clothes where the Turkish woman of to-day gowns herself like the woman of Europe and very effectively too. Almost every language is spoken in this section and members of almost every race are met.

Formerly, the embassies of foreign nations were located in Pera, but in 1923, after the Nationalist Government had made Turkey a republic, the capital was moved to Angora in Asia. Members of the diplomatic circles were loath to give up their residences, for Angora was hardly



Sébah & Joallier

WHIRLING DERVISHES: A MOHAMMEDAN SECT THAT EXPRESSES RELIGIOUS FERVOR BY WHIRLING

This photograph shows the Mevlavi or whirling dervishes performing their acts of worship. While one "imam" reads from the Koran, others play pipes, drum and violin and others stand with eyes fixed on the ground. Then the leader of the white-robed dervishes begins to whirl,

his companions join in and round they go slowly or amazingly fast according to the music. It is all done with the utmost solemnity. The Turkish government has recently expelled them and about 20,000 have gone to Bulgaria to continue their devotions.



PRIVATE HOUSE IN THE TURKISH QUARTER OF CONSTANTINOPLE

Turkish houses are usually of two stories. Those of the middle class are often surrounded on three sides by a garden and courtyard and the fourth side abuts on the street. The rooms on the ground floor include reception rooms, kitchen, and offices; those above, with latticed windows, are the private apartments of the women.

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more than a village is an out-of-the-way place and life there would be most primitive and possibly not permanent. Some of the ambassadors have remained in Constantinople, making trips to Angora only when necessary, but they have an office there and a secretary who takes care of business that must be done at the capital.

A trip up the Bosphorus will give us a final idea of the beauty and variety of Constantinople. The Bosphorus is one of the most picturesque waterways of the world. Along its shores are hills and valleys with marble palaces and villages dotting the greenery. We exclaim over a beautiful white marble palace and learn



Hackel

STEEP THOROUGHFARES LEAD FROM GALATA TO PERA

Constantinople is built on hills and this makes many of the thoroughfares extremely steep. Some of those that connect Galata with Pera, where formerly the embassies were situated, rise so abruptly that they are made in wide shallow steps and have houses and shops built on each side. Wheeled traffic is quite impossible on this kind of street.



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THE GRANDE RUE OF PERA, A MODERN STREET IN CONSTANTINOPLE

This street, the chief shopping thoroughfare, was burned down in 1870, and that explains the European look of its buildings. There is nothing noticeably Turkish about the people, either, because the red fez, once the compulsory head-covering of all Turks, has been abolished by the Turkish republic, which aims to become truly Western.

that it is the Dolma Bagtche where the last sultan lived until he was deposed. Now it is kept as a residence for the "Ghazi" (savior) Mustapha Kemal, when he wishes to pay a visit to Constantinople. Another palace, or group of them, surrounded by a wall, is the Yildiz Kiosk which housed one of the sultans with his immense household and numerous wives.

Then we come in sight of a group of modern looking buildings which proves to be Constantinople Woman's College, started by an American missionary society as a high school but which has now become a college for Moslem girls as

well as Christians, while Robert College founded by Mr. C. R. Robert of New York offers advanced education to men of all religions and we find Christians, Moslems and Jews mingling in a friendly relationship heretofore unknown.

We shall pass many beautiful summer residences especially at Therapia where formerly the diplomatic colony spent their summers but suppose we stop here at a very modern hotel for tea. People from many nations come here for sociability and we must not be surprised at the sound of jazz for that is, indeed, a final touch to the variety of Constantinople.



Ewing Galloway

RUINS OF A ROMAN THEATRE AND FORUM AT JERASH, AN ANCIENT CITY IN SYRIA

Jerash, or Gerasa, was a flourishing city in the 2nd and 3rd centuries. Although it was burned by the Jews and was taken by Annius, a Roman general under Vespasian, there is no record of its having been destroyed by an invading army. It is thought that these ruins were brought about by an earthquake. The stretches of impassable land in the Syrian and Arabian deserts have made well-defined boundaries impossible. This is true even to-day, though post-war arrangements have for the time placed this city, once a part of the Damascus kingdom, in Transjordan.

THROUGH ANCIENT SYRIA

In Beduin Tent and the Bazaars of Damascus

Syria is a country that is rich in relics of the vanished empires of the Hittites, Assyrians, Egyptians, Greeks and Romans. There are marvelous ruins of once splendid cities, such as Palmyra, while on many a gray crag stands a crumbling castle remnant of past ages. Very different from these ruins of dead empires, but just as fascinating, is the great and bustling city of Damascus, historically the oldest of all living cities. Here we can wander down the "Street which is called Straight," which St. Paul trod, or we can go to see the strings of camels that have come over the desert sands from Bagdad and Persia laden with merchandise. Lebanon and the Druses we may read about in another chapter, so here we shall be taken through the land that lies beyond the mountains of Lebanon.

OUR first view of Syria from the blue waters of the Mediterranean is very beautiful, whether we approach Beirut or Alexandretta, or one of the many other harbors and inlets on its two hundred and fifty miles of coast. Syria's boundaries—the Mediterranean on the west, Turkey on the north, Mesopotamia on the east and Palestine on the south—enclose an area of about half a million square miles, with a population of over two million. Syria is one of the lands of biblical renown and has an element of romance from its association with the earliest days of history.

Previous to the beginning of history it was probably made up of a group of city-states, each of which ruled the territory surrounding it. The people were of Semitic stock and, even then, they had acquired a culture and skill in arts and manufactures due to earlier contact with the Egyptians and Babylonians. From 1700 B.C. on, however, Syria was in turn a part of most of the great empires known to history. The Hittites the Assyrians and the Egyptians each held sway there for a time. It was included in the Hebrew monarchy under David and Solomon and in that of the Greeks under Alexander the Great. Pompey made of it a Roman province, then the Arabs came and made of it a Mohammedan country with the seat of the caliphate at Damascus. In the twelfth century, the Crusaders came to wrest the Holy Places of the Christians from the Moslems but were defeated by the famous

Saladin who saved the country for Islam. Arab power finally gave way before the Mongol horde which swept westward under Timur the Tatar but they in turn were driven out by the Ottoman Turks who held possession of it from 1516 to the World War.

During the war, Syria was the passageway for thousands of Armenians who were deported from Turkey and were driven across northern Syria toward the desert. Missionaries, using money raised by American relief organizations, gave help in the form of food and first aid treatments but they could not prevent thousands from dying in the greatest misery. In addition, the Turkish governors took occasion to make themselves rich by extorting heavy taxes from the natives in lieu of military duty and as a result the country reached a point of utter stagnation.

In 1920 by decision of the conferences following the war, Syria was put under French protection by a mandate from the League of Nations, but it is planned to have her govern herself as soon as she is able. Syrian Nationalists are, of course, anxious for immediate self-government.

The people are mainly Moslem by religion but there are also Christians, Jews and Druses, those strange people of the Lebanon about whom we may read in the following chapter. Both the Mohammedans and the Christians are divided up into many sects. Owing to constant disputes between the members of the rival



Blaze

NATIVES DYEING COTTON MATERIAL NEAR THE CITY OF ALEPPO

The native method of dyeing is very simple. The dye is mixed in a vat and the material, which is attached to a pole, is dipped into the liquid. This practice is falling into disuse, because it is much easier and cheaper for the Syrians to buy the products of European factories. Aleppo, the second largest city in Syria, has a population of 140,000.

religions and the wish of the Arabs to establish a nation of their own and also to the Syrian desire for complete independence, fighting is going on almost continuously. As a result, trade and commerce have suffered a great deal, and prosperity is very slow in coming. Ages ago, however, Syria was an important trade centre,

for the great caravan routes to Bagdad and the East then ran through the country.

Agriculture is the principal industry of the people, and cereals, cottons and fruits are the chief crops. The rearing of silk-worms is also an important occupation. Unfortunately, much of the land is not fertile unless it is artificially irrigated,

THROUGH ANCIENT SYRIA

because the mountain barrier of the Lebanon prevents the sea wind from carrying moisture farther than the coastal strip, and so the greater part of the country receives little rain. The water supply is, therefore, a very important matter to the people of the interior, and many of the disputes heard in the local courts arise out of this question. Cultivators are always trying to divert the flow of water, in order to secure a greater share for their own fields than is their due.

Syria is afflicted with a strong wind that at times blows with great violence across the country, raising so much dust that travel is impossible and the sky is blotted out as by a dark curtain. The climate is, on the whole, invigorating, though there are great extremes of temperature. The country is remarkable for its wonderful dawns and sunsets, when the sky is filled with the most gorgeous colors.

The chief beast of burden in Syria is the camel. Indeed, to the dweller in the

Syrian deserts and valleys the camel is everything. It carries him and his goods; it supplies him with milk and food; its skin is turned into leather; its hair forms the felt that covers his tents; and its dung forms his principal fuel. The Syrians tell us that the horse could not live in the desert places, and therefore Allah changed its form and habits, and so made the camel.

Every year vast numbers of pilgrims pass through Syria on their way to the sacred Arabian cities of Mecca and Medina. Many of them go on foot or on camel-back, as their forefathers did, but some travel to Mecca by the railway that now runs through the country. This line has done a certain amount toward changing the mode of life of the people in its immediate vicinity, yet so conservative are they in the desert that it took much time and patience even partially to reconcile them to the new order of things.

Speaking generally, Syria is not so largely desert as we might imagine. When



GOLDSMITH OF ALEPPO AND HIS HUMBLE WORKSHOP

Blaze

Syrian women are very fond of jewelry, and they wear as many rings, bracelets and anklets as their husbands can afford to buy. The native goldsmiths of Aleppo produce beautiful and intricate work, though the tools they use are very simple. Like most other craftsmen of the East, they sit where everyone may see them and refuse to hurry.



Haeckel

ALEPPO'S ANCIENT CITADEL ON A HILL WITHIN THE TOWN

Standing on a hill in the heart of Aleppo are the ruins of the old citadel that may be of Hittite origin. The hill is believed to be artificial and, according to the Arabs, it is supported by 8,000 columns. Aleppo is a very ancient city, but it has suffered so often from sieges and earthquakes and epidemics that nothing of the original town is to be seen.

traveling across the plains we are seldom out of sight of a village, and between them usually lie cultivated fields and, occasionally, stretches of desert. The outstanding feature in each village or hamlet is the mosque, with its tall minaret, and around it the houses cluster.

The interiors of the houses always follow the same plan, the decoration only varying according to the wealth and status of the owner. There is a courtyard, and beyond this lies the reception room which, in the houses of the wealthy, has a divan running around three sides of it. The guests sit upon the couch and the host seats himself on a lower level. In the house of a peasant there is no divan, but mats are spread upon the floor and in the corners are heaps of rugs and cushions, which are used as bedding at night. Coffee-pots and material for roasting coffee are sure to be visible.

The walls are adorned with various inscriptions, for the Syrians look upon words as charms; and, as anything that

appears to be old is always popular, we not infrequently see old Greek and Roman inscriptions which are relics of bygone days. In the houses of the wealthy the decoration is more elaborate, but in the home of a true Mohammedan there will be no picture of man or beast, for that is forbidden by his religion.

A dinner among the people of the desert is a pleasant experience. They spare no effort in the entertainment of their guest, and the floor will be covered with all kinds of delicacies. There will be soups, meat cooked in vine leaves, rice, dumplings, cakes of oatmeal and bowls of goats' and camels' milk flavored with herbs. At the close of the dinner a servant will hand round a bowl in order that the guests may wash their hands; and then will come the pipe, at which everyone will take a few puffs, as this is the hall-mark of good friendship and a pledge of fidelity.

The principal drink is coffee. Indeed, so great is the veneration for it that its preparation at a feast seems almost to

THROUGH ANCIENT SYRIA

approach a religious ceremony. It is served in small cups and is first tasted by the host so that none need fear poison.

The dress of both men and women is much the same—the loose, flowing garments so typical of the Middle East. They cover their heads with a kerchief,

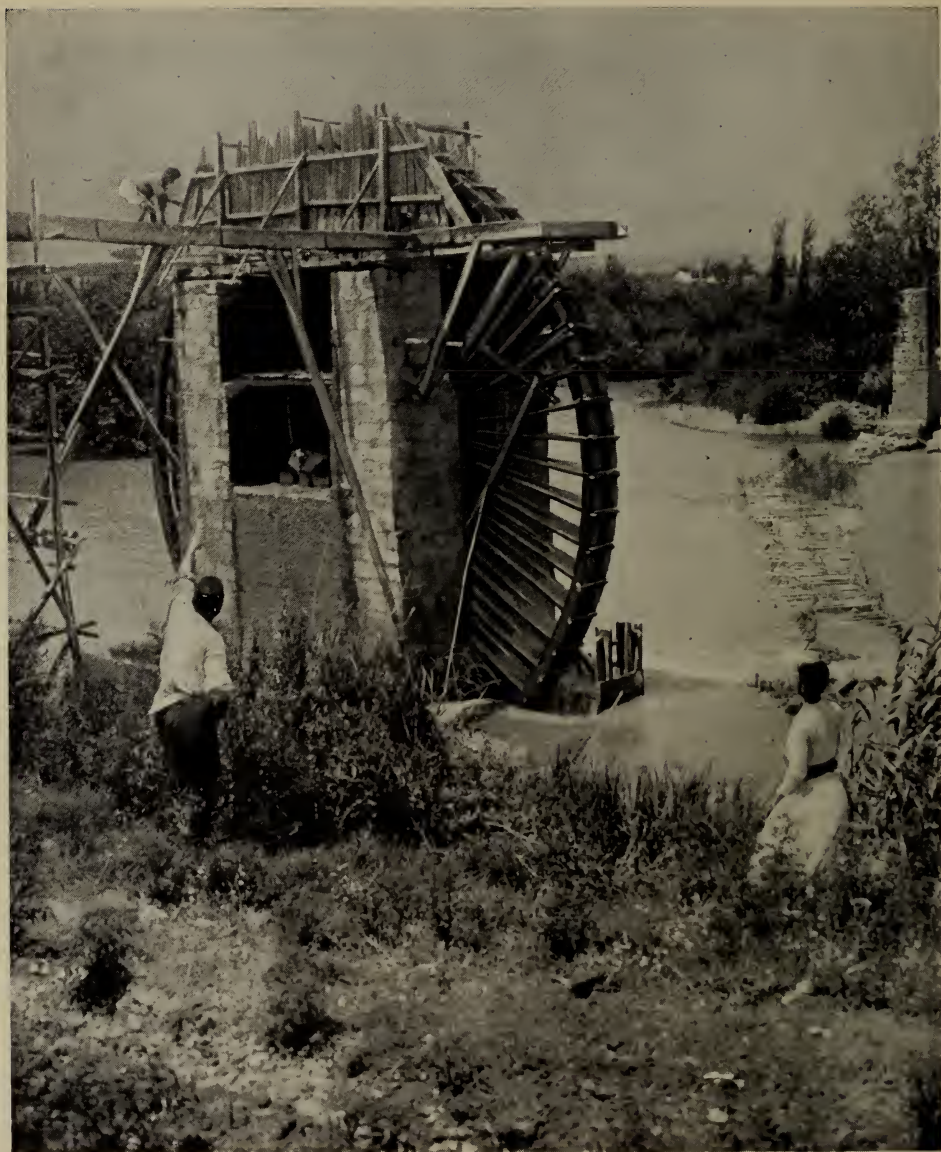
a skull-cap or a form of turban. The women of the Moslem faith are, of course, closely veiled. A favorite pastime of the men is hunting gazelles in the hills. This they do by drives that force the gazelles across low, converging walls, on the other side of which deep pits had been dug.



© American Colony, Jerusalem

NARROW LANE IN ANTIOCH, A RIVAL OF ANCIENT ROME

Antioch is an ancient town and for long was one of the chief cities of the East. In the days of its prosperity, it was called "Antioch the Beautiful" and rivaled Rome in greatness. The modern town, however, is of little importance, and the narrow cobbled streets are flanked by broad pavements separated only by a deep gutter for rubbish.



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ONE OF THE LARGE WATER-WHEELS FOR IRRIGATION AT ANTIOCH

About 60 miles almost due west of Aleppo lies Antioch on the west bank of the Orontes River. Picturesquely situated in a plain at the base of a rugged range of hills, it possesses luxuriant orchards which are irrigated by means of immense water-wheels, such as the one seen in the picture above. Tobacco, corn and mulberry trees are also grown.

Their life in the Syrian plains suits the wandering tribesmen, many of whom live to a great age. They have, however, little idea of the march of time and rarely know what their age really is. They have very quaint ideas also concerning medicine and the ailments from which they may be suffering. Branding with a hot iron on

the back of the neck and part of the way down the spine is a popular remedy for many diseases. Texts from the Koran, written out by a priest and then swallowed, are also sure to effect a cure.

The Beduins of the desert, nomad tribes who are constantly on the move, lead a strange existence. They are often in a

state of war with other tribes: one day they may be rich and deprived of practically all that they possess on the next. There is a regular code of rules governing the raids they make upon each other, and each member of a tribe is certain of support from his fellows. For instance, if a man loses all he has in a raid his neighbors do their best to supply his immediate wants in order to enable him to live comfortably until, in the fullness of time, he and his companions can set forth into the desert and retake the flocks that have been filched from him.

In Syria, especially in the north, practically every house has its loom, upon which the women weave the beautiful, striped silk for which that part of the country is noted, and the silken yarns are spread all down the village streets. As a rule, however, silk-weaving brings in little money to the worker, as the profits are acquired by those who handle the silk after it has left the country.

The wonderful city of Damascus is of great interest, not only because it is the largest city in Syria but because it is said to be the most ancient of all the world's living cities. It is much older than Babylon, which is now nothing but a ruin in the deserts of Mesopotamia to the north-east. It was already old when Rome was being built; and it was the centre of trade and culture in the Middle East hundreds of years before America was discovered.

Curiously enough, it has undergone little change in all the centuries that have passed. The manners and customs of its people take us back to the dawn of history; even the ways in which silk goods and iron ware are made to-day are the ways that were employed in the days of David.

The Great Mosque, which is in the centre of the city, covers seven acres.



Ewing

SYRIAN ARABS IN THEIR LOOSE ROBES

Most of the people of Syria are of Arab origin. The Arabs of the towns are chiefly petty merchants and quite different from those of the desert, who, though they may be robbers, are not so treacherous nor so fanatical.

It is one of the most important of all Mohammedan mosques. Originally a Roman temple, it was later made into a Christian church and lastly into a mosque which it has remained for almost thirteen hundred years. Unbelievable amounts were spent in making it beautiful. Wood and marble were inlaid with gold and silver and colored gems for decoration and as many as six thousand lamps of gold hung from a gorgeous ceiling. Unfortunately, two great fires have done much to destroy its magnificence but it is still beautiful to behold. Besides the Great Mosque, it is estimated that there are over two hundred mosques in Damascus.



CARVEN ARCHES AND MIGHTY PILLARS MARK THE SITE OF PALMYRA

The modern Arab village of Tadmor lies amid the ruins of ancient Palmyra, which was the capital of the ambitious Queen Zenobia. Under her, Palmyra reached the height of its prosperity, but after her defeat by the Emperor Aurelian, in 272 A.D., it fell into decay. Great temples, such as the Temple of the Sun, and other ruins, testify to its former greatness.



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ROOFED BAZAAR IN THE STREET WHICH IS CALLED STRAIGHT

This portion of Derbel-Mustakim is known as the Long Bazaar, and has altered substantially, unlike other parts, since the days of Ananias, who is said to have named it. Once it possessed a colonnade, and some of the columns may still be seen incorporated in the houses. Midhat Pasha, one of Syria's rulers, had the street widened for a carriage road.



Georg Haeckel

CAMEL LOADS OF FIREWOOD FOR A DAMASCUS HOME

Firewood is somewhat scarce round about the city, and the collecting of it is a wearisome business. Here a collection of logs and faggots is being taken into a building that might have been erected in Bible times. The details of local house construction can be seen, and reveal undressed logs under crumbling plaster.



McLeish

DAMASCUS' FAMOUS STREET, "THE STREET WHICH IS CALLED STRAIGHT"

This street runs from west to east through the whole city and is one of the longest thoroughfares in Damascus. It has been famous for thousands of years—St. Paul lodged here, though probably its level has risen since then, and Saladin, perhaps, rode along it as a proud conqueror. The historic street was very badly damaged in the fighting that took place in 1925.



McLeish

CROWDS THRONGING THE FAMOUS CLOTH BAZAAR OF DAMASCUS

There are always plenty of customers for the merchants in the Cloth Bazaar, as the people of Damascus attach much importance to fine clothes and delight in having their long robes made of the finest material. Since many of the people, like other Orientals, sleep without undressing, their clothes soon look shabby and new ones become necessary.



Haeckel

SHOPKEEPERS IN THEIR BOOTHS ABOUT THE KHAN AS'AD PASHA

Around the court of the khan, or inn, are rows of shops, which are small compartments partitioned off from one another and raised a few inches above the ground. This khan is the finest in Damascus and is constructed of alternate courses of black and yellowish stone. The court is divided into nine squares by four huge pillars, like that we see here.



Donald McLeish

LUXURY MOORISH AND MODERN IN THE HOME OF A DAMASCENE

Damascus has ever been celebrated for the luxury of its wealthier houses. This magnificence is more striking because there is often little hint of it outside. One comes from the stifling and odorous streets into a hall fragrant with flowers and cool with running water. Above we have the contrast of texts from the Koran and electric light.

As in all Oriental towns we see the life of the people best in the bazaars, which are covered-in passages, each street or passage, like those in Constantinople, being allotted to a particular trade or profession. There are the manufacturers of

attar of roses, a perfume for which Damascus, like Bulgaria, has always been famous; there are the saddle-makers, the basket-makers, the confectioners and the fruiterers; there are, also, the blacksmiths and coppersmiths, who still use the type

THROUGH ANCIENT SYRIA

of bellows employed by their ancestors who carried on their trade before the Christian era. These bellows are made of cowhide, and are shaped like a carpet-bag. A boy sits on the ground and operates the bag by opening and shutting it.

There are many restaurants in Damascus and the other Syrian towns—restaurants both fixed and itinerant. We can sit down to have a meal, or take our choice from the wandering caterer who carries a miniature kitchen in a trough and hands out pieces of mutton and fat, grilled or roasted. The bread used by the Syrians

is fashioned in flat cakes, like pancakes, so that to carry it we can, if we wish, roll it up and stuff it into our pocket.

As in many other countries, only a few people can read or write, so there are professional scribes of varying rank, from the one who owns a small office furnished with divans and couches, to another who sits in the street and blots his letters and documents with sand.

Mingling with the crowd of men and women, donkeys and camels, are the dogs which are very common in Damascus. They are looked upon as unclean animals



Donald McLeish

LAYING THE DUST OF A HIGHWAY THAT LEADS TO DAMASCUS

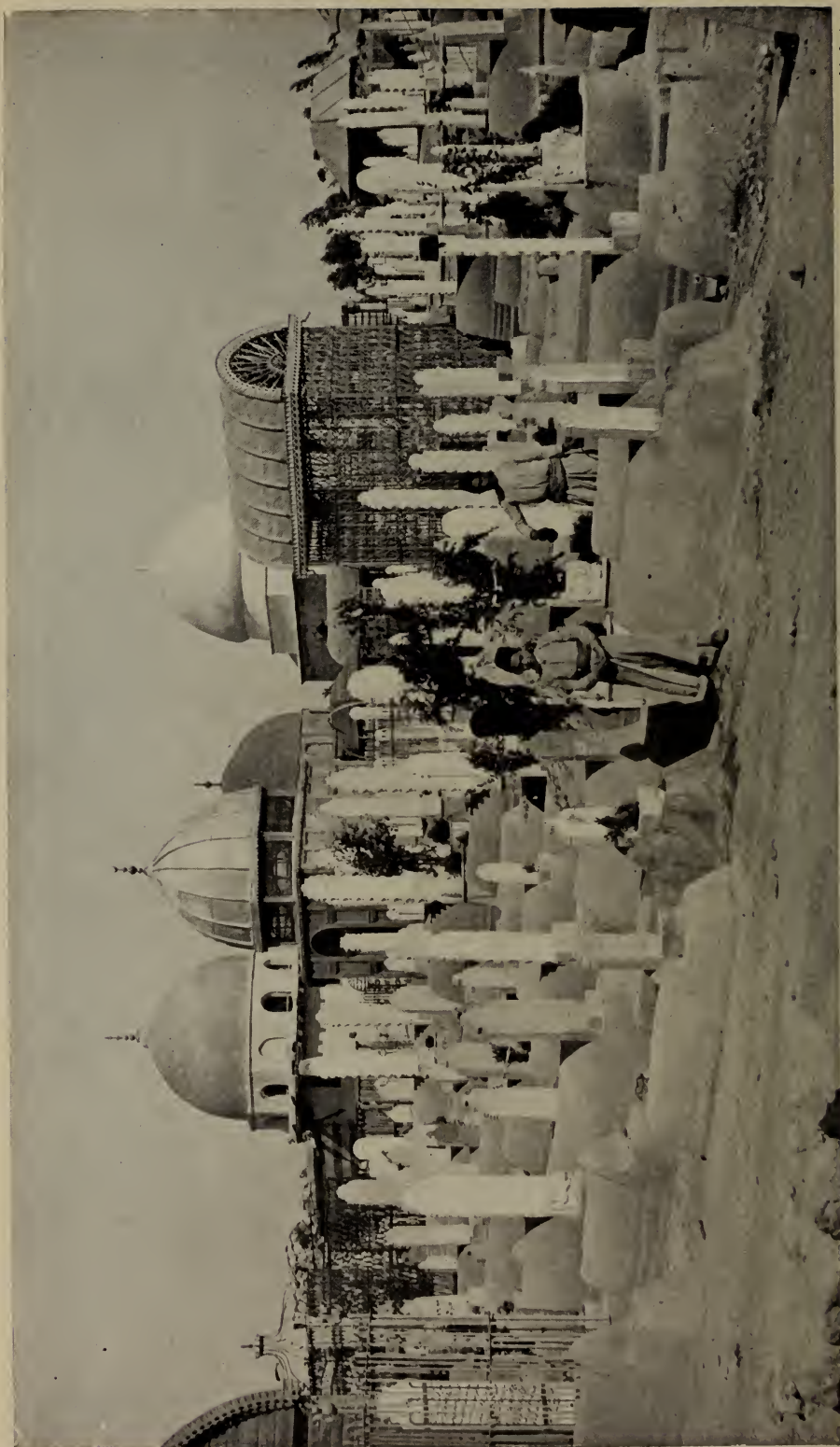
Along the parched roadway runs a grass-bordered stream in which this waterer fills his ladle and proceeds with Eastern deliberation to lay the dust. On each side, cool gardens for which Damascus is famous, make the way seem still more torrid for those who, like the old woman and the man on the horse, travel in the dust.



McLeish

CAR LINES INFRINGE ON THE LITTLE-CHANGING CUSTOMS OF THE EAST

In Syrian towns it is usual for sellers of a similar "line" of goods to congregate in one street. Thus among many others in Damascus are the silk bazaar, the bazaar of the joiners, and the cloth bazaar. Basket-work is for sale here, while above, lattice-work, daintily contrived, guards the womenfolk against glances from the street.

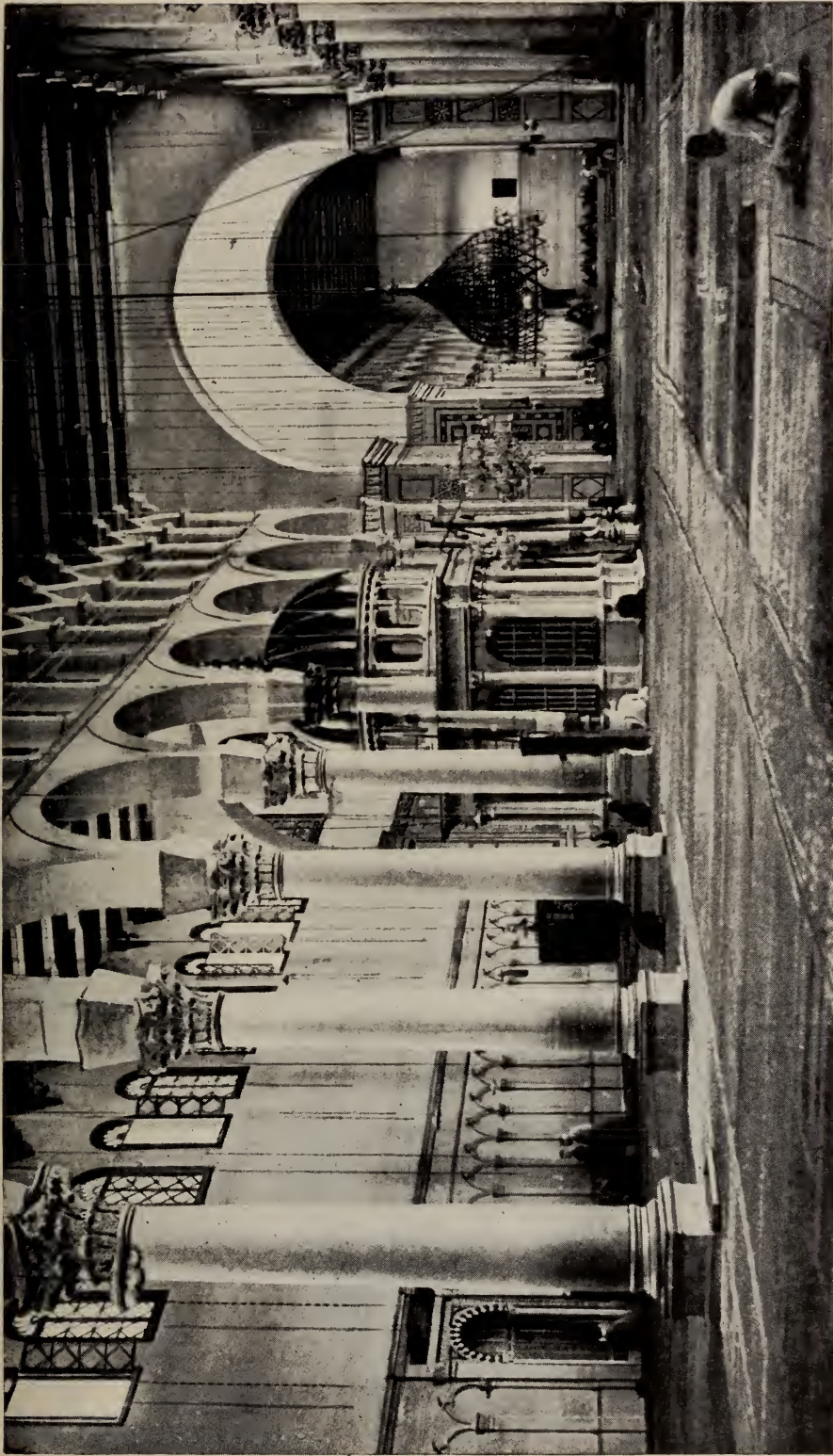


McLeish

MOHAMMEDAN BURIAL GROUND OF DAMASCUS WHERE SLEEPS THE DAUGHTER OF THE PROPHET

Under the domes of the three nearest mausoleums are the tombs of two of Mohammed's wives and of his favorite daughter Fatima. From her is descended the line of Fatimate Caliphs of Syria, and she was accounted by her father to be one of the four perfect women in the world.

On Thursdays the women of Damascus come to this cemetery to mourn by the graves of their dead. In the photograph are seen an Arab and his boy, who are tending the shrubs left in the pots at the foot of the headstones, which are carved and engraved with Oriental patterns.



Haeckel

WITHIN THE MOSQUE OF OMMIAD BUILT BY GREEK CRAFTSMEN AND PRAISED THROUGH ALL ISLAM

It is said that 1,200 craftsmen were brought from Constantinople to achieve this masterpiece in marble and mosaic, and that Syria was ransacked for beautiful columns to deck it. Vast sums were spent in constructing it. The ceiling, of wood, was inlaid with gold and from it

depended no less than 6,000 golden lamps. But in 1069 much of this magnificence was destroyed by fire and in 1893 it again suffered. Although restoration work was carried out on the original plan, the building as it is now but serves to suggest its former wealth.

THROUGH ANCIENT SYRIA

by the Mohammedans and are never fed or treated as pets. Instead, they act as scavengers. We see them working in bands through every street, nosing about in the gutters—a queer collection of nondescript animals of a dirty yellow color.

As we stroll through the bazaars we pass many khans, or inns, where are housed the men and animals who bring merchandise from the many lands bordering on Syria and from even farther away. The biggest of these khans is like a vast cathedral, with its domes and arched windows. In its courtyard is a stone basin of colossal size. The people of the East totally disregard what we consider the

first rules of hygiene, so we shall see camels drinking from this fountain, merchants and traders washing their hands and faces in it and water-carriers drawing from it to supply households in the neighborhood with drinking water.

Bales of goods from Bagdad and Cairo, Aleppo and Constantinople litter the ground, mingled with sacks of coffee and dates from the desert, and with kegs of olive oil that will eventually find their way to Italy and farther west. To weigh these goods there are scales that seem large enough to weigh an elephant. It is all very Eastern and primitive, but then that is the charm of travel in Syria.

SYRIA: FACTS AND FIGURES

THE COUNTRY

Situated in Asia Minor, the region commonly known as Syria is bounded on the west by the Mediterranean, on the south by Palestine, on the east by Mesopotamia and on the north by Turkey. The country was originally organized into five territories, but since January, 1925, two of these, Damascus and Aleppo, have been united to form Syria proper. The remaining territories are those of the Alaouite, of the Great Lebanon, and of Jebel Druze. The total area of Syria subject to the French Mandate is estimated at 60,000 square miles and the population in 1926 was 2,046,857, chiefly of Arabic origin.

GOVERNMENT AND CONSTITUTION

Syria was recognized as an independent state by the Supreme Council of the Allied Powers in San Remo, 1920, and placed under the Mandate of France, confirmed by the League of Nations, July 24, 1922. There is one legislative assembly. Arabs who had dreamed of a great Arab state are restive, and even rebellious.

COMMERCE AND INDUSTRIES

Agriculture and cattle-raising are the leading occupations. About half the cultivable land, some 7,000 square miles, is normally under crops; the chief crops are wheat, barley, oats,

maizz, sesame, hemp, sugar-cane, lentils and chick-peas; fruit trees are cultivated, banana, orange, lemon, olive and the white mulberry for feeding silkworms. Cotton cultivation has increased during recent years; cotton and its products, raw wool and silk are exported. Cereals and manufactured goods constitute the bulk of the imports. The mineral deposits, although largely undeveloped, include iron, lignite, gypsum, marble and building stone.

COMMUNICATIONS

The means of communication in Syria are being steadily improved. The total mileage of improved roads exceeds 1,100; the railway mileage is about one-half as great. Steamers give regular service to ports.

RELIGION AND EDUCATION

Over half the inhabitants of Syria are Moslems, chiefly of the Sunni sect. Over five hundred public elementary schools have been established. The elementary schools are still largely private. There is a Syrian university in Damascus and two universities (one French, the other American) in Beirut.

CHIEF TOWNS

Damascus (capital), 170,000; Aleppo, 140,000; Beirut (capital of Lebanon), 80,000; Homs, 60,000; Hama, 35,000; Tripoli, 30,000.

REPUBLIC OF LEBANON: FACTS AND FIGURES

Bounded on the north and east by Syria, on the south by Palestine and on the west by the Mediterranean; area, about 6,500 square miles; population, 637,020. The capital, Beirut, has a population of 80,000. Government is under a League of Nations Mandate to the French Government with a High Commissioner at its head. On September 1, 1920, it was proclaimed

a separate state, and in May, 1926, it was re-organized and became the Republic of the Great Lebanon. Chief products are olives, wheat, grapes, oranges, mulberry trees and tobacco. A considerable number of sheep are raised. Silk manufacturing is the most important industry. There are two universities in Beirut, one French and one American.

LEBANON AND THE DRUSES

Warlike Mountaineers of a Rugged Land

Babylonian, Assyrian, Greek and Roman armies have each in their turn occupied this country which lies by the blue waters of the Mediterranean. In the middle of the nineteenth century, under the Turks, this region was the scene of fearful religious persecutions. Moslem, Druse and Christian fought savagely one against the other. The Turks were driven out of the country in the World War, and Lebanon became a separate state. But the Druses wished to live in complete independence in their mountain fastnesses, and again the land became one of unrest, so that the French, who are administering the country, found they had a new problem to solve.

GREAT LEBANON is one of the most interesting little countries in the world. It lies to the north of Palestine and stretches for about 120 miles along the eastern shore of the Mediterranean. From east to west it is from thirty to thirty-five miles wide. The total area is about 6,500 square miles, and there is a population of over 600,000.

Before the World War this mountainous country was a Turkish province, but when, in 1918, General Allenby completed the conquest of Palestine, he pushed on through Syria to Damascus, the "Pearl City of the East." In this way the Turks were driven out of the land, and shortly afterward the victorious Allies entrusted the administration of Syria and the Lebanon to France, while Palestine was placed by the League of Nations under the protection of Great Britain. The national flag of Lebanon is now the French tricolor but with a cedar

tree on the white band. In 1926, it was reorganized and became the Republic of the Grand Lebanon.

Down the whole length of this little state, roughly parallel with each other and with the coast, run two ranges of mountains, the Lebanon and Anti-Lebanon. Between these is a well-watered and fertile

valley, where rises the River Barada, which, passing east into the great desert of Syria, runs through the city of Damascus and turns the surrounding country into a green and fertile oasis.

Not far from the source of this river is a small and rather insignificant little town beside which lie the ruins of Baalbek, one of the greatest and oldest cities in the world. The Arabs claim that Adam lived here and that it is the oldest city in the world. When it was first built we cannot tell, nor do we know who built it—probably the Phœnicians who lived here many centuries ago. At different times various nations



Bonfils

A DRUSE BRIDE'S FINERY

This queer headdress, eighteen to twenty inches high, was once worn by the women of Lebanon. Now it is rarely seen, except as a Druse bridal costume.



Ewing

WOMEN DRAWING WATER AND WATERING SHEEP AT A BEAUTIFUL OLD VILLAGE FOUNTAIN

In the Lebanon, each village has a fountain and there the women meet to fill their pitchers and to talk over the happenings of the day. One of the women in this picture has brought her sheep to the fountain that she may clean him and cool him with a shower bath of cold water.

Notice that this sheep is one of the fat-tailed variety so common in the Near Eastern countries. The animal seems to stand patiently while the water is being thrown over him and no wonder, for in hot weather his coat is very heavy and uncomfortable.



Martindale

ITS ARCHED ROOF PROTECTS THE BAZAAR FROM BOTH SUN AND RAIN

This narrow beautifully arched alleyway is the shopping centre of Sarba, a little town of Lebanon. All is still and quiet now for the market is over for the day, and the cheerful merchant in the foreground is taking the opportunity to rest. Seldom will the rubbish be cleared away, as Orientals are not troubled with the Western desire for tidiness.



GUIDE TO MOUNTAIN PATHS

There are so few roads or good paths in the country, and the mountains are so broken up into ravines, that a guide is needed by anyone who wishes to travel in these parts.

have captured and held it, until they in turn have been conquered. But a little over 500 years ago it was sacked by the Mongol hordes of Timur the Tatar. Nothing is now left of this wonderful city but its ancient walls and the ruins of certain temples, notably the Temple of the Sun, which must have been one of the greatest buildings that has ever been

erected, and the Temple of Bacchus, much smaller but once a beautiful building.

On the Lebanon range the mighty cedars, from which Solomon built his Temple at Jerusalem, once grew in abundance. With the consent and assistance of Hiram, the king of Tyre, Solomon sent 30,000 men to Lebanon to cut and carry the timber. They were divided into three groups of 10,000 men each, and they worked in turns. Each group worked one month and then rested for two.

Between the Lebanon and the sea is a strip of fertile land with coastal cities which were old in Solomon's time, for they are the famous cities of the Phœnicians—Beirut, Tripoli, Tyre and Sidon.

The Phœnicians, we may remember, had command of the sea in those very early times. They were the sailors and traders who ventured into unfamiliar waters beyond the Mediterranean, and who carried the beautiful merchandise of the East to the far corners of the known world, and even sailed to Cornwall in England for the tin that was mined there.

All their coastal cities were built with harbors and docks, warehouses and factories. The people grew exceedingly rich, for in addition to this carrying trade they had certain special industries of their own. The Phœnicians were not inventors, but they were clever at improving upon the methods of other people. They were noted for the making of glass and for a purple dye which they extracted from a small shellfish found on their coasts. This famous dye was very costly and was the "royal purple" used for dyeing the robes of emperors. The ancient Greeks knew all about these Tyrian dyes, for their blind poet, Homer, sings of them in one of his poems.

Across Lebanon from west to east, through the valleys and over mountain passes which are still in use, ran the great caravan routes, by which the camels coming from over the Syrian desert brought the silks and beautiful wares of the East to Tyre and Sidon. From north to south ran another great road, the highway between Egypt and the ancient empire of Assyria, along which in time of peace



Ewing

DWELLERS ON THE SLOPES OF MOUNT LEBANON

The Druses of Lebanon are nearly all agriculturists, but as they are also mountain dwellers and good deep soil is rarely found high on a mountainside, they have had to carry earth for their crops from the fertile valleys. On the terraces, which they have made, are planted mulberry trees to feed the silkworms, olive trees and vines.



WOMEN MOURNING BESIDE A GRAVE NEAR A LONELY ROAD

When a Druse dies his relatives do not wear mourning, nor do they hold a burial service for him. They show their sorrow by loud cries and by calling his name, and they even hire people to come and help them by wailing. For several weeks after he has been buried, women go to his grave to weep and chant prayers, while their bodies sway in mournful rhythm.



A DWELLING IN A DRUSE VILLAGE

Ewing

In the usual Druse house there is only one room, with no windows. Here in winter the whole family sleeps, with their donkeys, their cows and their sheep. Steps lead to the flat roof, where parties gather to eat, drink and sing, and where the family sleeps in summer. An upper room is sometimes built to shelter strangers as the Druses are very hospitable.



FIELDS MUST BE PLOWED BEFORE THE SNOWS OF WINTER COME

Although nearly all the Druses live upon what they get out of the soil, they have very primitive methods of cultivation. In some places they have not even a plow, but dig up their fields with a spade. One man holds the spade in the earth at right angles and pushes, and another man pulls on the cord attached near the blade.

passed the merchants with their caravans, and in time of war tramped great hosts of warriors.

Here passed Rameses II, the mighty king of Egypt, to war against the Hittites, a powerful and civilized people whose country lay north of Lebanon. He defeated them in a great battle at their capital city, Kadesh on the Orontes, and having broken their power, made peace with them and took back to Egypt a Hittite princess to be his queen.

Sennacherib, king of Assyria, came this way with his warrior host, boasting of what he would do to the unfortunate King Hezekiah in Jerusalem. Here he repassed on his journey home to Nineveh, leaving behind him the flower of this army, who had died without striking a blow.

Although Israel never possessed this land, it was included in her ideal boundaries and Hebrew poets sang its praises. From the Greek period until the nineteenth century, the history is much the same as

that of Syria which is given in the previous chapter.

If we wish, however, to view the march of history over this land, we should go up the coast about seven miles from Beirut to Dog River where is the famous "march of the conquerors." Here Rameses II, sometime in the thirteenth century B.C., recorded his triumphs on the rock wall forming the side of the roadway. Following his example, Assyrian, Greek and Roman campaigns were inscribed by picture or writing and in 1799, Napoleon as he pushed on into Syria from his campaigns in Egypt, added his name to the list. Lastly, completing the chronology to the present time, General Allenby inscribed his record of 1918.

Many of the ruined castles which one sees to-day perched on lofty heights in Lebanon, and numbers of the houses used by the important chiefs, are remains of the Norman strongholds that were built by the Crusaders.

LEBANON AND THE DRUSES

Beirut, the capital, is the largest city of the Lebanese Republic and is the most important town on the eastern coast of the Mediterranean. It is one of the oldest cities, too, for it was the Berytus of the time of the Phœnicians and it was then, as it is to-day, a thriving trade centre.

Spread out along the south side of St. George's Bay with the brilliant-hued Lebanon Mountains at its back, it is truly an impressive sight as one approaches it by

water. It is attractive to tourists not only because of its delightful situation but because it is one of the most healthful of the Eastern cities. This is due to the installation of a good water system.

To the north of the city and placed to overlook it is a statue of the Virgin which has become turned around. Although this is probably the result of natural causes, it is said that she turned her back on Beirut because it was so wicked.



MEN, WOMEN AND CHILDREN HELP TO TAKE IN THE OLIVE HARVEST

Olive trees are a very important source of wealth and food to the people of Lebanon, and great numbers of them are grown, especially in that part of the country south of Beirut and north of Sidon. The fruit, eaten with bread, is the chief article of diet of the poor, and olive oil of various qualities is made and exported. The oil is also used for making soap.



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THE CEDARS OF LEBANON ARE GIANTS AMONG TREES

From Bible times Lebanon has been famous for its giant cedars, which grow from eighty to a hundred feet high and were formerly known as the Glory of Lebanon. There are not now so many of these great trees as formerly, but some still grow high up in hollows of the mountains, especially at Bsherreh, near Mount Lebanon.

There is a commingling of East and West here. The business streets are wide and have buildings of more than one story with red tiled roofs indicating European influence, while the open bazaars are truly Oriental. Street cars of Western manufacture clang along the main thoroughfare carrying passengers in typical Near

Eastern costume. On the outskirts of the city, in the foothills of the Lebanons, is a beautiful residential section where many of the foreign residents have built villas and have surrounded them with lovely gardens.

Outstanding among the modern buildings are those of the American University

LEBANON AND THE DRUSES

at Beirut which has done a great deal not only to educate but to bring about a better feeling among the hitherto hostile groups that have been in attendance there.

The present inhabitants of the country are mainly Maronites and Druses, with a certain number of Moslems, and among them a sprinkling of Beduins. The Maronites, who make up most of the population, are Roman Catholic Christians under the rule of a Patriarch. They take their name from their famous leader, John Maro. They are descended from the ancient Syrian races, and have lived on in the mountains in spite of the changing world about them. To-day they live mainly in the northern part of the mountains, in the central valleys and in the villages and cities of the rich strip of land along the coast.

They are a dark, swarthy race, like most of the peoples of the East. Their big national festival is held on September 14. On the preceding evening, when the first stars appear in the sky, bonfires are lighted all over Lebanon, guns are fired, and amidst shouting and rejoicing, all the men

and boys leap over the flames they have kindled.

The Maronites have a curious custom in connection with the cedars of Lebanon. Of these trees, with which the mountains must once have been covered, there are now only scattered groups, but there is one famous grove, that of Bsherreh. This group of about 350 trees grows in a depression near the summit of the mountains at a height of 7,000 feet above the sea, and during the greater part of the year the ground around them is covered many feet deep with snow.

The trees are of varying sizes, with a few of great age and size, some having a circumference of over forty-four feet. Once a year, on the day of the Transfiguration, the Maronites come from far and near, and crowd up the mountainside to a big open-air service, when the Patriarch celebrates Mass on a stone altar at the foot of one of the biggest cedars. The Maronites have long been Christians, and during the Crusades they rendered great services to the Crusaders, as well as contributing a large force to the Christian armies.



Ewing

THIS HUSBANDMAN OF LEBANON ENJOYS A JOKE WITH HIS WIFE

To provide food and warm clothing for the winter months when the snow is on the ground, every household of Lebanon keeps at least one of these fat-tailed sheep. They are fattened by the women, who force them to eat quantities of mulberry leaves until they grow too big to walk. The flesh is preserved by salting and rolling it in its own fat.

The Druses, though much fewer in numbers than the Maronites, are, perhaps, the most interesting race in Lebanon. They live in the southern part of the mountains under the shadow of Mount Hermon, and also in the Hauran, in Syria. This district lies to the south and east of Mount Hermon, and consists of a well-watered plain with hills on its eastern side. This is "the land of Bashan" of the Bible, the "country east of Jordan," which the Israelites conquered, driving out the native ruler, "Og, King of Bashan." It was to the hilly part of the Hauran that the Psalmist referred when he spoke of "the high hill of Bashan."

Hither throughout the centuries the Druses of Lebanon have migrated whenever conditions at home became unbearable, for, though they were still under Turkish rule, they were farther from the seat of government and life was much freer in many ways.

Even in Old Testament days the Hauran was a land of plenty, and in the present day, under proper cultivation and more settled conditions, the Hauran is a golden land, for it is the land of wheat. At harvest time the grain from each village is loaded on to camels and taken to the nearest point of the railway which, owing to French enterprise, now runs through the country. To-day eighty per cent of the inhabitants of the Hauran are Druses, and some of them have spread still farther north to Damascus, living either in the city or in the orchards surrounding it.

The Druses differ in almost every respect from the Maronites. They are a tall, rather fair race, handsome and well built, strong and hardy. They have long been regarded with great interest, as their bravery and intelligence have won for them a fame that they fully deserve.



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TINY SPINNERS OF SILKEN THREADS

These Druse children are giving a meal of fresh mulberry leaves to a trayful of silkworms. Much of the fine silk stuffs made in French factories comes from Lebanon, where the thread is spun by myriads of caterpillars such as these.

Exactly where they came from originally is not known, and very little is known of their religion, except that it came from Egypt, and was brought to Syria by a certain Persian Mohammedan missionary named Darazi (sometimes spelled Durazy) from whom the Druses get their name. Darazi was a friend and follower of the Caliph Hakim, who was one of the cruellest and maddest men that ever lived. Darazi claimed that this mad Caliph was divine, and the Druses believe that he will some day come again on earth as a savior and king.

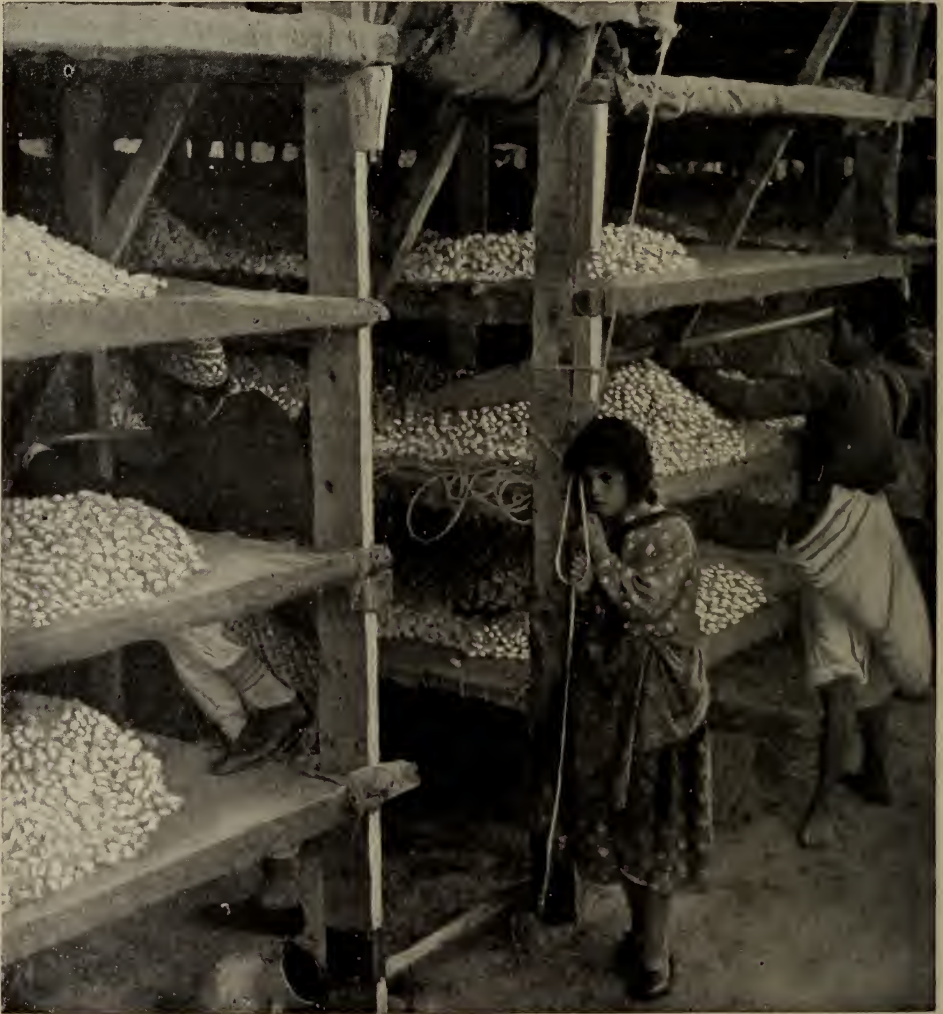
Another belief of the Druse people is that the number of people in the world never grows greater or smaller, because whenever a person dies a baby is born

LEBANON AND THE DRUSES

who receives the soul of the dead person. They do not try to convert other people to their religion, because they think you cannot be a Druse unless you are born of a Druse father and mother. They have no mosques or churches as they have no public worship. Until quite a short time ago the more ignorant of the Druses, especially the women, knew little about the rest of the world, and they had the idea that China was full of Druses and thither

went the souls of the righteous to a sort of paradise.

The better class, the more educated and intelligent, are admitted to a special circle called the Akil. Members of the Akil meet once a week, on Thursday, which is the Druse "day of rest," in a plain meeting-house in the village, and it is believed that there they read sacred writings and talk on religious matters; but no one knows for certain, because everything



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LEBANON'S CHILDREN HELP IN ALL STAGES OF SILK-MAKING

In this photograph the pale gold cocoons are shown heaped on shelves in the drying-room. Before this they have been steamed to kill the little pupæ inside. Druse boys are turning the heaps over with wooden shovels, for if the cocoons stay long in one position the dead insects inside will decompose. It takes over three months for the cocoons to dry.



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AN ANXIOUS MOMENT FOR THE OWNER OF A SILK FARM

When the cocoons are quite dry, they are packed into great bags and carried to market on the back of horse or donkey. The man at the horse's head seems much troubled lest the critical merchant examining his wares should say he will not buy. The quality of the silk and the size of the cocoon depend upon the care given in raising the silkworms.

concerned with their religion is kept secret. If, by any chance, a Moslem should enter their gathering they stop whatever they are doing and begin immediately to read the Koran, which is the Mohammedan Bible.

Many of the Druse children go quite willingly and happily to the Christian missionary schools which Americans and British have established among them, but whether they are really becoming Christians is not known, for one of their rules is that a Druse may profess any religion

with which he comes in contact so long as in his heart of hearts he still remains absolutely true to the Druse faith.

Those wishing to enter the Akil must prepare themselves by very strict living. The men must give up, for the time being, wine and tobacco, and the women may not wear silk clothes, gold or silver ornaments. When once they are members of the Akil, the men wear a white turban round the red fez, which is emblematic of purity, and the women are supposed to put on the ancient headdress formerly



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CHILDREN MUST WORK FOR THEIR LIVING IN THE LEBANON

In the silk factory, shown in this photograph, children are busy breaking the cocoons and picking out the thread. First the cocoons are soaked in hot water containing a little alkali to melt away the gumminess that holds the threads together. After the floss is separated, it is floated on fresh warm water while the silk is wound off.

worn by all Lebanese ladies, whether they be Maronite or Druse. This headdress, which is illustrated on page 305, consists of a small cap from which rises a horn eighteen to twenty inches high, frequently of silver, and sometimes richly ornamented and set with jewels. Over the top

of this passes a veil, which hangs down on each side of the face, and when passing a stranger in the street the lady is supposed to draw the veil over her face, leaving one eye uncovered. This interesting custom is dying out, and the horn and veil are worn only on ceremonious occasions.

LEBANON AND THE DRUSES

For centuries Druses and Maronites were deadly enemies and fierce fights between them were frequent. Differing so much in some respects, they were alike in being industrious and thrifty people, mak-

ing the utmost of their land. In the plains this is comparatively easy, for the soil is so fertile that the villages stand amidst cornfields and vineyards, and in plantations of such useful trees as the olive, walnut,



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SKILLFUL FINGERS WIND THE SILK ON FRAMES

The raw silk floss is stretched around a frame made of four upstanding rods. When dry, a thread is passed through a ring at the top of a rod, only part of which can be seen here, that stands over the stretcher frame. This skillful boy then winds it on the curious hexagonal frames and it is later wound on bobbins.



Ewing Galloway

THE BEAUTIFUL HARBOR OF BEIRUT BACKED BY THE LEBANON MOUNTAINS

The city of Beirut, which lies on the south side of St. George's Bay, has one of the finest harbors in the Near East—a harbor that can afford accommodation for ships of great displacement. It has, therefore, become a flourishing trade centre as well as a stopping place for tourist

ships. After the World War, when this former Turkish territory was placed under a mandate of the French government, Beirut was made the seat of government for both Syria and the Lebanon. A railway line connects it with Damascus, about ninety miles southeast.

mulberry and fig. The western slopes of the mountains, those facing seaward, are also very fertile, and here are grown all the trees that are cultivated in the plain, as well as such crops as corn, grapes and tobacco. The cedars and the cypresses grow near the summit of the range, above other trees.

Busy Season for the Lebanese

In early March a bright green line appears along the mountainside—the mulberry trees are in full leaf. This is the signal for the schools to close for some weeks, for now the women and children must work all day, and sometimes all night, stripping the leaves from the trees and feeding and tending the silkworms, for silk is the chief product of Lebanon. A few weeks later the green streak has turned brown, and donkeys and mules with garlands around their necks pass by, laden with sacks of yellow cocoons which they are taking to the factories. And here the boys and girls are needed again, for they must give their help in unwinding the cocoons and reeling the silk on to bobbins.

Even in the steep and rocky parts of the mountains the people make an effort to grow something. They make terraces along the face of the rock, edging them with stones and boulders to keep the soil from slipping away. Sometimes if a bare piece of rock happens to be in a sunny spot they will carry a layer of rich soil up from the valley below, and there they will grow a tiny crop of wheat or barley or tobacco, or they may plant a few mulberry or olive trees. It is said that all the good soil found thus high up the mountain was laboriously carried there by the Druses of old.

How Guests Are Entertained

When the soil is not suitable for cultivation they keep vast flocks of sheep and goats, which they find very profitable. Indeed, some of the chiefs and heads of the big families in Lebanon are very wealthy. They keep open house for friends and relatives, and are very hospitable to strangers.

Some few years ago a traveler calling

unexpectedly at one of these great houses was just in time to see the serving of the midday meal. The courtyard was crowded with guests and retainers, servants and children. From the house came four servants bearing an enormous vessel full of steaming hot food—kid, mutton, rice, vegetables and various other things.

This they set on a wooden frame, the chief made a sign, and as many as could find a place surrounded the caldron, and fed themselves with the finger-tips of the right hand. These were the guests and more important members of the household. When satisfied they withdrew and their places were taken by a second group, who, in turn, gave place to a third. As no party contained less than twenty people the size of the caldron and its contents may be imagined.

Great Extremes of Climate

Summer in Lebanon is long and sunny, and in the plains very hot. The winters are short, though occasionally they are severe. In the winter of 1911, which was exceptionally cold, a large caravan arrived in a Syrian town unaccompanied by a single human being. The drivers, unable to face the terrible weather, had dropped out of the march some days previously.

In 1860 the Druses of Lebanon, incited by the Turks, massacred a great number of the Maronite Christians. France and Great Britain interfered and secured from Turkey better conditions for the country, including a Christian governor. From this time things improved rapidly, trade revived, some of the harbors of the old coastal cities were cleared and rebuilt, the old caravan roads were repaired, and in time Christian missionaries came from France, England and America, and started schools for the children.

When the World War broke out the people of Lebanon entered a terrible time. In 1916 the Turks tried to secure the crops, but both in Lebanon and the Hauran this was resisted; so in 1917 they drew a cordon round the Lebanon and endeavored to starve out the people. Then for the first time in their history Maronite and Druse united. They not only refused to



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GREAT LEBANON IS PUBLICLY PROCLAIMED A SEPARATE STATE

On September 1, 1920, General Gouraud, the French High Commissioner for Syria, publicly proclaimed in Beirut that Lebanon was in the future to be a separate state independent of Syria and under the protection of the French government. He is shown here with the Maronite Patriarch (right) and the head of the Moslem population (left).

fight in the Turkish armies, but, hampering them by every means in their power, rendered great assistance to the Allies.

When Allenby's troops entered Beirut they found the native population starving. It is said that in that city alone during two years 25,000 people died of starvation, and in the Lebanon as a whole, what with the failure of some of the crops through the locusts and with the epidemics of typhoid and typhus, it has been estimated that war, pestilence and famine swept away two-fifths of the population.

Under the new conditions prevailing since the World War the country is rapidly recovering and will probably rise

to very great prosperity. Unfortunately toward the end of 1925 large numbers of the Druses, who said that the French High Commissioner paid no attention to their grievances, rose in revolt and, with some of the Beduins, attacked Damascus. As a consequence the country was thrown into a state of unrest, and it will still be some time before the people can get the best that is possible from their interesting and beautiful land, the land of which the Arabian poets, referring to its snowy heights, its mountain streams and fertile plains, say that it carries winter on its head, spring on its shoulders, autumn in its lap and summer at its feet.

IN PALESTINE TO-DAY

Its Sacred Places and Medley of Races

Palestine is the "Holy Land" of Christian, Jew and Mohammedan, and this fact has made it the scene of almost constant warfare or religious strife. Acre, the last stronghold of the Crusaders, fell to the Saracens in 1291, and Palestine was under Mohammedan rule until 1917, but now it is administered by Great Britain under a mandate from the League of Nations. In the chapter, *The World's Most Scattered Race*, we may read how the Jews were driven from the homeland. Although every effort is now being made to induce them to return to their "Promised Land," they are still in the minority as Mohammedans form the bulk of the population.

BETWEEN the lofty mountains of Lebanon on the north and Egypt on the south, between the Mediterranean on the west and the River Jordan and the Dead Sea on the east, lies the hilly country of Palestine proper. The territory of Transjordan lies, as its name implies, beyond the Dead Sea and the River Jordan.

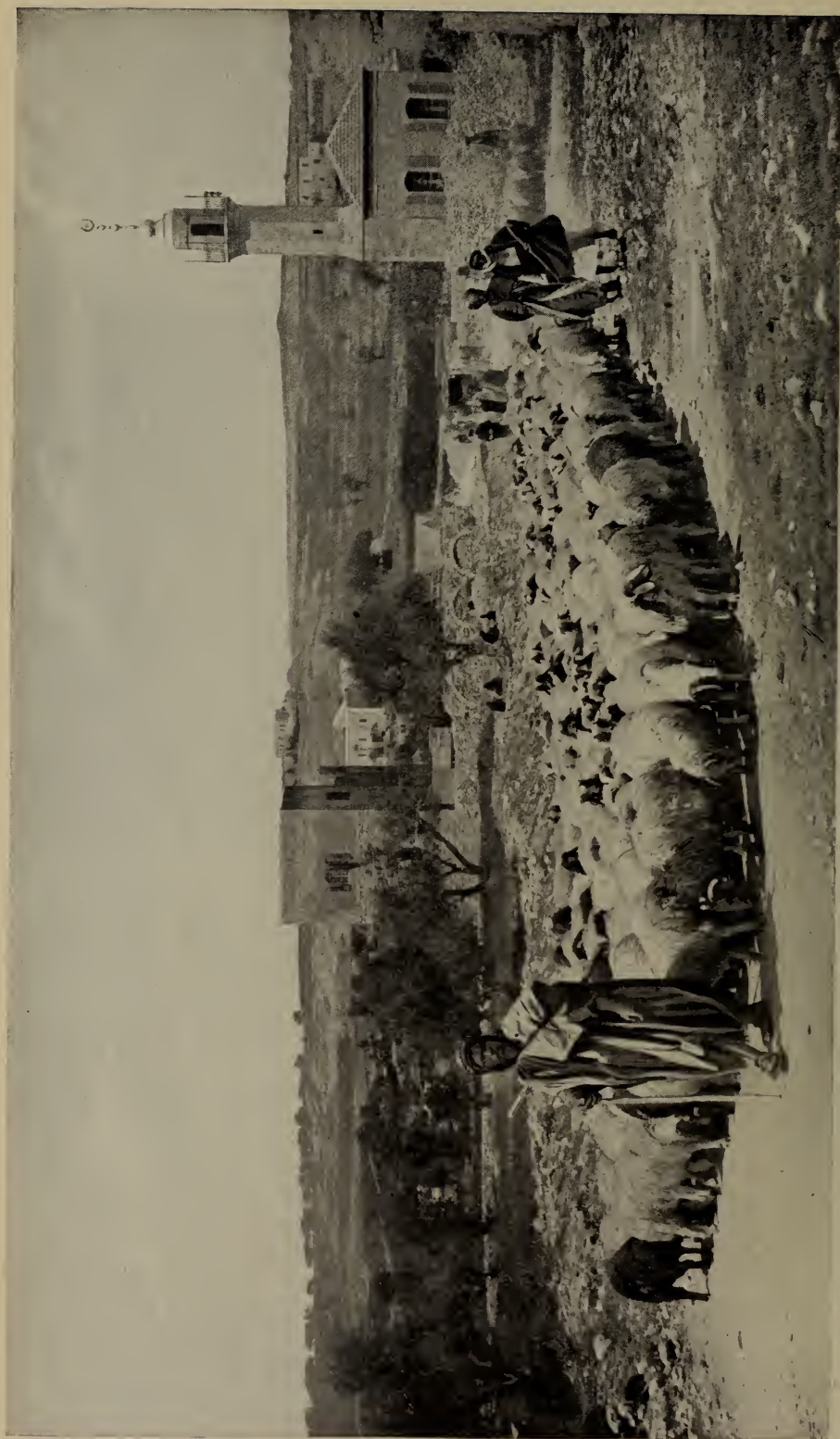
Although it is only a small strip of territory, Palestine is the most famous land on earth and one of the oldest. Indeed, excavations show us that it was inhabited probably as early as 10000 B.C. by cave dwellers; but that is all prehistoric and we really know little about it until about 3000 B.C. when these cave dwellers were driven out by a Semitic people. The country was called Canaan. History tells us that it was occupied by the Babylonians and later by the Egyptians, and we shall see that it has been used as a highway by most of the great nations of the world for it was the connecting link between the great Mesopotamian empires and those of Egypt, Greece and Rome. Obligated to side with one or the other, the people of Palestine were continually being despoiled by the combatants. Their homes were often destroyed, and they themselves were killed or made captive.

When the Romans destroyed Jerusalem and the Jews were dispersed, the great nations of the ancient world were no longer vigorous fighting peoples. But another trouble was to arise for Palestine, for the interests of three of the great religions of the world became centred there. The Jews regarded Palestine as theirs by

right (their "Promised Land"); the Christians regarded as holy the ground whereon the Founder of Christianity lived and taught and died; the Mohammedans, revering the Jewish patriarchs almost as much as did the Jews themselves, considered that they had a right to the land they had conquered. Thus, Jew, Mohammedan and Christian fought each other, and the Christians fought among themselves, for the holy places of Palestine.

Many Christian churches arose in the land after the emperor, Constantine the Great, early in the fourth century, made Christianity the state religion of the Roman Empire, but in the seventh century Palestine was overrun by the Mohammedan Arabs. At first the Christians met with kindly treatment, but there came a time when the churches were turned into mosques and the Christians were persecuted, especially those bands of pilgrims who have journeyed to Palestine throughout the ages.

These persecutions led to the Crusades, and for a time Palestine was under Christian rule, and a Christian king reigned in Jerusalem. Huge churches and castles were built, but the new kingdom did not last long. Gradually the Saracens, or Arabs, won back the land, until in 1291 Acre, the last Christian stronghold, fell to Egypt. More than two centuries later Palestine passed to the Turks, in whose possession it remained until December 9, 1917, when the Mayor of Jerusalem surrendered the city to Lord Allenby. Two days later the general entered the city at



A SHEPHERD OF PALESTINE LEADING HIS FLOCK PAST MINARET, DWELLING AND CRUMBLING WALL

Flocks of sheep and herds of goats have always been the chief wealth of the people of Palestine. Recently, however, more and more of the settled inhabitants have taken up agriculture, and so many, if not most, of the sheep are now owned by nomadic Beduin tribes, who wander with their flocks from pasture to pasture. This shepherd, dressed, with a turban on his head and sandals on his feet, just as his forefathers were in the days of the Old Testament, leads his flock of horned, lop-eared sheep from the hills beyond Jordan to market on the coast.



McLeish

VILLAGERS DRAWING WATER FROM THE WELL IN CANA OF GALILEE

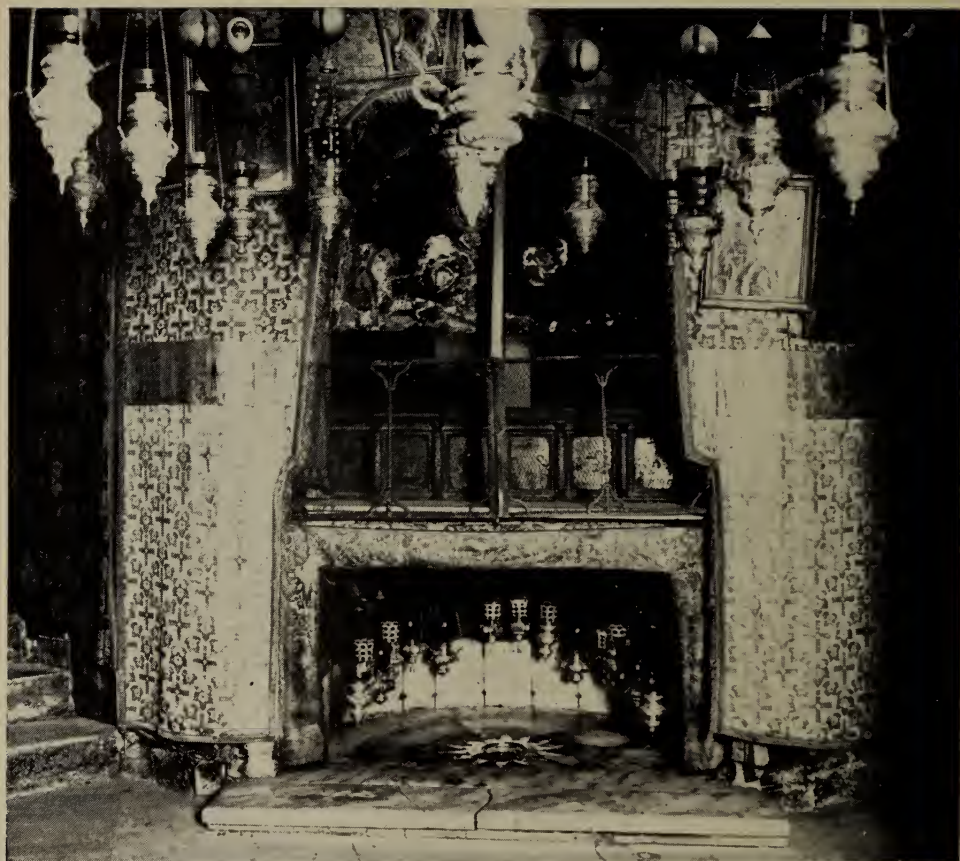
Kefr Kenna is, according to tradition, the Cana of the Bible, where Christ wrought His first miracle—that of changing the water into wine. Another hamlet, Kana el Jelil, also claims to represent the ancient village. This photograph was taken in the evening, when the men water their animals and the women replenish their household supplies.



© Ewing Galloway

CHURCH OF THE NATIVITY IN THE VILLAGE OF BETHLEHEM

The Church of the Nativity is one of the oldest churches in the world and was built over the grotto which is believed to be the site of Christ's birth. The modern name of the village is Beit Lahm, and it is five miles southwest of Jerusalem. Most of the inhabitants are Christians, but many Beduins come hither on market day to barter their goods.



American Colony



Near East Relief

IN THE GROTTA IN THE CHURCH OF THE NATIVITY AT BETHLEHEM

Under the Church of the Nativity, shown on page 325, is the grotto where it is believed Christ was born. It is difficult, indeed, to try to reconstruct in one's imagination the scene in the comfortless, cattle manger for now when one descends to this marble-floored room by the winding staircase, one finds decorative mosaics and numerous lights kept burning day and night. A star has been placed to mark the sacred spot. It is most unfortunate that the

Christian sects quarrel bitterly over the right to care for this revered place.



Horsfield

LOOKING ALONG A JERUSALEM STREET OF HALLOWED MEMORY

This narrow cobbled way, looking so quiet and restful in the morning sunlight, is called the Via Dolorosa, "the street of pain," for it is said to be the one along which Jesus Christ carried the cross to Golgotha. This cannot, unfortunately, be definitely proven, for, although the fourteen Stations of the Cross are marked by tablets on the walls, it is known that the sites of these stations have often been changed. Near this graceful arch is the sixth station, where, so the legend runs, the miracle of St. Veronica's handkerchief took place.

the head of his victorious troops. Since that date the administration of the country has been in the hands of Great Britain, which is now acting under the mandate of the League of Nations.

Of nearly 900,000 inhabitants, over three-fourths are Mohammedans and the remainder are mostly Jews and Christians. There are three official languages—English, Arabic and Hebrew. More than half the natives are peasants who cultivate the soil, and these, whether they be Christian or Mohammedan, speak Arabic. In the valleys, their simple houses are built of mud, with a timber roof covered with well-trodden earth. In the hill villages, the houses are often of stone. As a rule the roofs are flat, and on them grain is dried, olives are ripened and fuel is stored. Here on summer evenings the family sits and smokes.

Inside a Village House

An upper chamber, which serves as a sleeping apartment, is frequently built on the roof. Inside, the house usually contains but one large living-room, a part of the floor of which is raised. A few pots and pans, large clay bins to store the year's harvest of figs, lentils and wheat, jars for holding water and oil and honey, and a mill to grind the corn make up the furniture. The bedding is rolled up by day and put into a recess. The lower portion of the room is reserved for the animals, who feed from a trough which is hollowed out of the raised portion of the floor.

From May to October almost no rain falls, and by the end of that time the land is parched and dried. Then comes torrential rain, after which cultivation begins. In the hill country, the slopes are often laid out in terraces like huge steps, with a wall at the edge of each. Often these terraces are planted with vines at the edge, so that the grapes may hang over the hot wall to ripen, and mulberry, olive or fig trees are planted behind them.

While the men are busy in the corn-fields and vineyards, the women grind corn for bread, fetch water or wash clothes in a stream. Toward evening the

children may be seen going to the bakeries with pieces of broken pottery to beg a few hot embers with which to cook the evening meal. This usually consists of lentils, rice or wheat, with vegetables and perhaps a little meat. The food is served in one large dish, from which the whole family eats, using fingers and small, flat pieces of bread, instead of forks and spoons.

"Swaddling Clothes" Still in Use

For the first forty days of its life a baby in Palestine is wrapped in "swaddling clothes"—strips of calico with which it is bound like a mummy. While small, the baby is carried in a bag on its mother's back, and we may see women walking to market with baskets of garden produce on their heads and their babies upon their backs. When the baby is older he rides astride his mother's hip or shoulder.

Until a century ago there were few Jews in Palestine, but since 1917, when the Balfour Declaration agreed to provide a national homeland for them, efforts have been made to induce them to return to the home of their forefathers, and to-day there are big Jewish colonies springing up in the land. An electric station, tile factories and brick-making establishments have been started and native arts and crafts, including the making of pottery, glassware and hand-woven materials, are being encouraged. Most of the Jews, however, have been induced to take up agriculture, and by using modern methods, large tracts of Palestine's stony waste lands have been reclaimed. In the four Jewish districts—Samaria, Judea, Upper Galilee and Lower Galilee—great improvements in education, sanitation and other public services have also been made. One is deeply impressed as one travels through Palestine to-day by the contrast between these up-to-date settlements and those of the unprogressive Arabs.

Jerusalem, the Holy City

Jerusalem is a city set on a hill. Its name is supposed to mean "vision," or "abode of peace," but it has known less



MCLEISH

THE KUBBET ES SAKHRA, or the Dome of the Rock, which was built by the Arabs in the seventh century, is commonly but incorrectly referred to as the Mosque of Omar. Mohammedans believe that here the souls of sinners will be weighed on Judgment Day.



GOATHERD OF JERUSALEM BEFORE THE DAMASCUS GATE

The walls of Jerusalem, about which we read in the Bible, have long since disappeared, and the thick, battlemented walls that now stand were built in the Middle Ages. They are pierced by many gates, of which the Damascus Gate is one of the most important.

Most of the citizens of modern Jerusalem now live in suburbs outside the walls.

of peace than has almost any other city on earth. It has been destroyed and rebuilt again and again. The foundations of one city were set on top of another, so that to see the real Via Dolorosa of Christ's time it is necessary to go down into a cellar where, thirty feet below the present road, lie the Roman pavements.

Since the British occupation, the streets of Jerusalem have been kept clean; flowers have been planted in the waste places; the walls have been repaired; and within the walls the city has been provided with a proper water supply. Apart from this, Jerusalem has changed but little. Its streets are filled with a bewildering mass of humanity—Greek priests in black robes and tall hats, peasant women in cotton draperies, dark-eyed, stately Arabs in flowing robes, Jews in gabardines with a curl hanging down each side of the face, Jews in European dress, Mohammedan ladies in silken garments and semi-transparent veils and European tourists in sun-helmets.

The southeastern quarter of the city is the place where once rose the magnificent Jewish Temple, with its Holy of Holies, and which, to the Jews, is the most sacred spot on earth. On this site the Saracens raised a beautiful round building, the Dome of the Rock. Under the dome is a bare rock, the summit of Mt. Moriah, where, it is said, Mohammed came to pray, declaring that one prayer here was worth a thousand elsewhere. The Crusaders who turned this building into a church mistook it for the Temple of Solomon.

To-day this Dome of the Rock and other Mohammedan buildings stand in a beautiful courtyard adorned with fountains and praying-places. The Mohammedans call the whole of this area Haram el-Sherif and regard it as a holy place, second only in importance to Mecca. No infidel may enter without a permit. No Jew will ever enter it, lest by accident he might tread on the spot where once was the Holy of Holies.

IN PALESTINE TO-DAY

A portion of the wall of the Haram el-Sherif is believed to be part of the ancient Temple wall. It is called "the Wailing Place of the Jews." Here every Friday afternoon the Jews assemble, press their foreheads against the stone blocks and chant their lamentations for the departed glories of their nation. On page 217 of Volume VI, this wall is shown in color.

The Christian quarter of the city lies to the northwest, and here stands the Church of the Holy Sepulchre, which is a mass of buildings covering the traditional sites of the crucifixion and burial of Jesus. Here, in a large round building known as the Rotunda, is a small chapel containing the sepulchre. This chapel belongs to the Greek Church, as does the large church adjoining, but Syrians, Copts and other

Christian communities have each their own chapel under its roof.

Here, on the eve of the Greek Easter Sunday, is held the Festival of the Holy Fire. Every part of the buildings and their precincts is thronged with people, all holding bundles of candles. Presently the Greek Patriarch enters at the head of a procession. He then goes into the Chapel of the Sepulchre, where, so it is claimed, a fire, sent direct from heaven, appears on the altar. The fire is passed out through two openings in the wall of an ante-chamber and instantly there is a mad rush, as everyone wishes to light his candles at the sacred fire. Lights are passed from hand to hand, and outside horsemen are waiting to snatch the sacred flame and carry it to Bethlehem and Naz-



Donald McLeish

MONKISH CURATOR OF THE GARDEN OF GETHSEMANE

By the side of the highway that leads to the Mount of Olives may still be seen this garden, now surrounded by a wall and tended by Franciscan monks, who present the visitor with a bunch of flowers as a souvenir of the visit. Some of the olive trees are said to date from the beginning of the Christian era and are shored up with stones.



MCLEISH

ACROSS THE SEA OF GALILEE glides this boat with a bright blue sail. Its progress is assisted by the crew bending to their blue-and-white oars. Formerly the sea, which is thirteen miles long and eight miles wide, was crowded with shipping, for on its shore were several important cities,

but of these only Tiberias remains today, so that usually only a few fishing boats are now to be seen upon its surface. The Lake of Tiberias is another name for this sheet of water, which, though deep set among steep hills, is often swept by sudden and violent storms.



BY THIS ANCIENT BRIDGE Roman legions crossed the River Jordan in the days of long ago. The bridge spans the river at a point about seven miles south of the Sea of Galilee, and was constructed by Roman engineers. The exact date of its construction is unknown. To the south of this

ancient structure is a modern railway bridge, sixty-five yards in length, over which pass trains from Haifa, a port on the Bay of Acre, to El Hamme, a town in southern Syria. In Hebrew times the Jordan valley was regarded as a "wilderness." Only in Roman times was it at all populous.



© American Colony

CUSTOMERS AT A STREET RESTAURANT IN THE CITY OF JERUSALEM

As in most Eastern countries, we may see restaurants set up in the thoroughfares of the Holy City. On the box are many skewers upon which are choice morsels of roasted meat and to the right is a pile of flat loaves of bread. Customers can also take a puff or two at a nargileh, or water-pipe. Dust, heat and flies do not affect Eastern appetites.



Manley

YOUTHFUL PEDDLER OF JAFFA'S GOLDEN FRUIT

This Syrian boy is offering his basketful of refreshing, juicy fruit in the hot streets of Jaffa, which was an important seaport of Palestine in ancient times as it is to-day. Jaffa's chief trade is in the exceptionally fine oranges which are grown in the neighborhood and are exported to Egypt and Europe. Olives are grown also, and the oil is exported.



MCLEISH

NEAR THE JAFFA GATE, the western portal of Jerusalem, two Moslem natives are loitering to watch the bustling crowd of travelers, pilgrims and traders that always gathers round this spot. Over three-fourths of Palestine's inhabitants are Mohammedans, but in Jerusalem itself, the Holy City of both Christian and Jew, they are in the minority.



© PHOTOCROM

THESE THREE OLD JEWS, who are taking their leisure beneath the ramparts of Jerusalem, have seen the population of that city change considerably since they were young. The Jews in Palestine are of two classes, those whose families have lived there for many generations and immigrant Jews. The latter are now far the more numerous.



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SOLEMN YOUNG BRIDE AND BRIDEGROOM OF PALESTINE

Parents arrange the marriages of their children in Palestine, and often the bride and bridegroom are quite young. A dowry must be provided for the girl, but this is not always necessary if she happens to be beautiful. The bridegroom is holding a scimitar as a token that he has the right to exact obedience from his modest-appearing wife.

areth and other places, to kindle the lights on the altars of the Greek churches for another year.

At about the same time of the year takes place the Mohammedan festival of Neby Musa, "Tomb of Moses." The festivities start with the assembling of pilgrims at Jerusalem. Through the Jaffa Gate come the men of Hebron, carrying variously colored flags embroidered with texts from the Koran. Each flagstaff is hung with handkerchiefs given by women to be placed on Musa's shrine to ensure a bless-

ing. The pilgrims come singing and shouting, sometimes holding hands and dancing along in a circle, while in the centre others play on cymbals and drums. Last of all comes the Green Banner of Hebron, guarded by wiry swordsmen.

Meanwhile, through the Damascus Gate, a similar procession is arriving from Nablus. Pilgrims go by, representatives of each village bearing their own banner, but all assemble in the Haram el-Sherif for an opening service. Next day a vast procession leaves the city, carrying a holy

banner from Jerusalem to the hilltop on which stands the shrine of Neby Musa.

Hebron and Nablus are almost entirely Mohammedan, but in Nablus there lives a tiny community, the Samaritans, which claims descent from the remnant of the Ten Tribes left behind at the time of the Captivity. They regard only the Pentateuch and the Book of Joshua as sacred.

At the time of the Passover the whole community climbs Mt. Gerizim, where tents are pitched, and at sunset lambs are slaughtered. Part of the flesh is burned as a sacrifice, and the rest is put in ovens. Three hours later the people stand and eat the Passover feast.

The Jordan is Palestine's only river of note. Rising at the foot of Mt. Hermon,



McLeish

CHEERFUL YOUNG PEOPLE FROM THE TENTS OF THE BEDUINS

Arabs form a large proportion of the varied population of Palestine, but not all of them are wanderers over the face of the desert, for there are many Arab villages in the country. The Beduins, the nomadic Arabs, were a source of annoyance to the inhabitants when the Turks were in Palestine, as they raided villages and attacked small caravans.



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IN BETHLEHEM the birthplace of Christ and of King David, the girls carry their jars of water balanced upon their heads, as is the custom among many Eastern races. The head-dress of this girl is decorated with overlapping coins, and her head-shawl and gown are embellished with delicate colored embroidery that she has worked herself.



MCLEISH

MARRIED WOMEN of Bethlehem wear a white veil draped over a tarboosh, or fez. Rows of coins ornament the hat, and from it are suspended silver chains. It is the custom for them to pull the veil over the tarboosh and also to secure it under the chin when they go out of doors. Over the richly colored dress, a short embroidered jacket is worn.



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THE ANCIENT LAND RESPONDS TO NEW METHODS

Since 1917, when the Balfour Declaration promised in Palestine a National Home for the Jews, many of the scattered race have returned. These two workers, who have come from Poland, take great joy in cultivating the land with modern implements. The Jewish settlements are located in four districts—Judea, Samaria, Lower and Upper Galilee.



© United Palestine Appeal

AN AGRICULTURAL TRAINING CLASS BUILDS ROADS

Jewish girls are as interested as their parents in improving their new homeland. Here we see a class from one of the agricultural training schools busily engaged in constructing a modern highway. Needless to say, those who travel by automobile in Palestine will appreciate the great efforts of these young workers.



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A STREET IN TEL AVIV, THE NEW JEWISH CITY

Not far from Jaffa, situated on the fringe of the fruitful Plain of Sharon, is the Jewish garden-city, Tel Aviv, or Hill of Spring. New buildings and well-kept streets are in marked contrast to the slovenly Arab quarters seen in other cities. A few years ago, Tel Aviv was only a sand dune; now it has become a city of over 36,000 inhabitants.



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NEW CHEMISTRY BUILDING OF THE HEBREW UNIVERSITY

Development along educational lines has kept pace with other improvements in "New Palestine." Jewish organizations have established over 275 schools which include secondary schools, teachers' training colleges, agricultural schools and schools of music. In 1925 the Hebrew University on Mount Scopus, near Jerusalem, was opened.



© EWING GALLOWAY

IN TRANSJORDANIA, that region lying east of the Dead Sea and the River Jordan and bounded by the Syrian desert, we may often see a shepherd leading his flock of sheep and black goats. Parts of Transjordan, such as the arid plateau of Moab, are absolutely desolate. The climate of

Palestine proper is a healthful one, but here the heat is almost unbearable during the summer months. Transjordan is under British mandate. The government is complicated because there are two opposing groups of people to satisfy, the sedentary farmer and the nomad.



MCLEISH

IN ACRE is this mosque, built by a Turk named Jezzar Pasha, who brought columns for its ornamentation from the ruins at Caesarea. Caesarea was the capital of Roman Palestine, but is now only a small village. Acre, a seaport situated on a promontory at the base of Mount Carmel, was regarded as the "Key of Palestine" in the time of the Crusades.

IN PALESTINE TO-DAY

it flows through the Sea of Galilee and then, winding and twisting its way through a deep valley, sinks lower and lower till it flows into the Dead Sea nearly thirteen hundred feet below sea level.

The Dead Sea is a deep lake, but it is so salt that no fish can live in it and no green thing can grow on its banks, hence its name. Among the many enterprises inaugurated since the British occupation is one to utilize the waters of Jordan for generating electric power, and a further scheme is in contemplation by which the hitherto useless Dead Sea shall be exploited for its salts, of which it is said to contain thirty thousand million tons. In South Palestine, especially around the

southern end of the Dead Sea, oil is known to exist, and, it is thought, might be worked profitably.

The district east of the river, known as Transjordan, has been put under a native prince, the Emir Abdulla, who rules under the direction of the British High Commissioner for Palestine. Transjordan is the home of the Beduins, many of whom are becoming more civilized, for lately the government has tried sending among them a few teachers who travel with the tribe and give the children some measure of education. At Amman, the capital of Transjordan, is an aerodrome with a fleet of aeroplanes, for this is the starting point for the airway to Bagdad.

PALESTINE: FACTS AND FIGURES

THE COUNTRY

A territory administered by the British Government under mandate from the League of Nations; bounded on the north by Syria, on the west by the Mediterranean, on the south by Egypt and Arabia, and the east by Transjordan. The coast is almost without harbors. The land rises from the coast to the hills, then drops again to the Dead Sea, 1,300 feet below sea level, the lowest land surface in the world. Area, about 9,000 square miles; estimated population (1926), 887,000, composed of Arabs, Jews and Christians.

GOVERNMENT

The constitution promulgated in 1922 provides for a British High Commissioner and Commander-in-Chief, an Executive Council composed of officials, and a Legislative Council of 22 members, 10 official and 12 unofficial. This last has not been organized on account of Arab opposition. Freedom of conscience is guaranteed, and there can be no discrimination on ground of race, religion or language. A National Committee elected by Jews represents them in relations with the government, and a Moslem Committee represents the Arabs.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation in regions where rainfall is sufficient. Barley, wheat, millet, grapes, oranges, melons, olives, figs, sorghum and lentils are raised, with limited quantities of tobacco and cotton. There is pasturage for sheep, goats and camels and some progress has been made in bee-keeping. Many trees have been planted. Mineral resources include limestone, sandstone, gypsum, rock salt, some sulphur and traces of petroleum. The principal manufactures are olive oil, soap and wine. These, with oranges and lemons are exported. Many other industries have been begun in a small way.

COMMUNICATIONS

Including Transjordan there are nearly 750 miles of railway, and over 500 miles of public roads, nearly 400 of which are improved. Telephone and telegraph wire, over 13,000 miles. Jaffa and Haifa are the chief ports with regular steamer service.

RELIGION AND EDUCATION

Though religious freedom is guaranteed, there is considerable religious jealousy. The government schools are attended chiefly by Mohammedans, as both Jews and Christians for the most part provide their own schools. There are also 50 Mohammedan schools. Most of the non-government schools receive state aid. There is a law school, in which instruction is given in the three official languages. The Zionist organization maintains teachers' training colleges, schools of music, agricultural schools, an Arts and Crafts Institute and a Technical College. The Hebrew University is at Jerusalem.

CHIEF TOWNS

Census of 1922. Jerusalem, 62,678; Jaffa, 47,709; Haifa, 24,634; Gaza, 17,480; Hebron, 16,577; Nablus, 15,947; Nazareth, 7,424; Bethlehem, 6,658.

TRANSJORDANIA

The territory to the east of the Jordan is covered by the Palestine Mandate, but the clauses relating to the special position of the Jews were excluded. It is governed by a local Arab administration with the advice of a representative of the High Commissioner for Palestine. There are agricultural possibilities and perhaps some minerals. The roads are passable and motor cars go through on the way to Bagdad, and the Cairo-Bagdad air route crosses the country. Population, about 250,000, principally Moslem.

THE DESERT RANGERS

The Beduins as They Are in Reality

In the task of showing the world and its peoples as they really are, it will occasionally be our duty to sweep away mistaken ideas. This chapter, which tells all about the life and character of the Beduins, is an instance. But if it teaches us to look on these desert wanderers as the reverse of heroes, there is no reason why we should forget the virtues they do possess—courage, endurance and hospitality. Here we are mainly concerned with the Beduins themselves, and especially shall we deal with those who roam the desert lands of Arabia, while the following chapter will tell of that vast country.

THE picture of the Beduin most familiar to us is one colored by the fancy of the poet. Who has not read *The Arab's Farewell to His Steed*? In that well-known poem Mrs. Norton described the nomad of the desert as a high-souled tender-hearted person whose affection is centred upon his horse. We have had too *The Beduin's Love Song*, and many books of fiction until we have come to think of him as a hero.

But the truth must be told. Poet, songwriter and, in addition, the film-producer have idealized this notorious character. In painting his portrait they have laid on the colors freely, and to those who have not met him in his native desert the Beduin cuts a noble and picturesque figure. It is when we turn from fiction to fact that we tear aside the veil. We find then that in general the Beduin is often an unpleasant fellow, dirty in his habits, far from chivalrous in his treatment of enemies and despicably cruel to his animals.

In the northern area of the great deserts of the Nile one may find here and there specimens of the Beduin in whom survive some of the finer traits of his race. These are the wealthier tribesmen, rich in stock and able to maintain a large following. But they live in villages under the rule of sheiks and differ greatly from their poorer brethren, who pitch their tents in the wilderness and lead a wandering life.

For many centuries the Beduin has been one of the best-known features of the East. His very name in Arabic means "man of the desert," and his range is a wide one. From Arabia and Syria, his original home, he spread over Mesopotamia and Egypt, and all along the northern coasts of Africa. At the present day he has wandered even as far afield as Persia and Turkestan. In all it is reckoned that there are about 1,500,000 of these desert gipsies, of whom those in Arabia and Egypt are perhaps the most widely known. Those of the former country com-



© Crété

TRINKETS OF A DESERT WOMAN

Her ornaments are usually a number of necklaces of metal chains and glass beads with numerous bracelets and armlets, but rarely does she wear earrings.



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DESERT TWILIGHT shows a glory of color which does not last beyond a few seconds. Soon after, the day's fierce heat is radiated away through the clear dry air and the warmth of a fire is grateful. It is through such country as this that the Beduins wander with their flocks and herds

from camp to camp, for the pasturage is scant and often gives out in twelve days. Indeed, the hard life of the desert is to-day driving many of them coastward to the cities where unfortunately they soon lose their good qualities and mingle with the lower classes of the population.



(4) LEHNERT & LANDROCK

BEDUIN WOMEN, when they go upon a journey, are usually shut within a litter fixed upon the back of a camel. It is a Moslem practice that women shall be hidden from the public gaze, so they must travel swaying giddily to and fro on their unwieldy covered platform, which is fastened upon the camel's hump, and how uncomfortably hot and stuffy it must be inside.



INSIDE THE SHEIK'S TENT: A VISIT TO A TRIBE LIVING NEAR THE DEAD SEA

Coffee is always offered to a guest in token of friendship. In the middle of the floor is a charcoal fire, and to the left a man is grinding the coffee in a beautifully made mortar. After roasting the crushed berries on the fire the coffee is boiled and handed round in the little white cups.

Much of this coffee is imported from Brazil as the native kind, being of superior quality, is all needed for export. The sheik, who is the one on the extreme right, is smoking a hookah, a sort of pipe in which the tobacco smoke is inhaled through scented water.

© Underwood & Underwood

prise about one-fifth of the whole population, including in this estimate the territories of Iraq, Palestine and Syria. How this figure is arrived at one cannot say, for all attempts to get the nomadic tribesmen into a recent census were unsuccessful. The Beduins saw behind the census papers the threatening figure of the tax collector, and as they have never paid tribute to any government they refused to have their heads counted.

Of the higher class Beduins, most live in communities each of which, as has been said, is ruled over by a sheik. It is among such that the more picturesque features of desert life are to be seen. Here are larger and better equipped tents. The sheik himself will be garbed in clothes of fine quality while his tribesmen, in their parti-colored robes, will make a brave show. The national dress consists of the "abba," or camel's-hair cloak—striped gaily with colors or black and white—beneath which is a closely fitting tunic that may be of silk or cotton, according to the owner's means. This is gathered in by a leather girdle or a colored sash, in which a pistol or dagger can be stuck.

How the Desert Men Dress

As headdress is worn a square of cloth—again cotton or silk—brightly hued and striped. This is doubled over the head, the two long ends falling down upon the shoulders. A notable feature of this headgear is the twisted band of camel's hair, which is worn round the top of the head and helps to keep the cloth in position when the front part is pulled forward as a shade for the eyes.

Women's garments among the more settled tribes may also be brightly colored. A blue, red or yellow handkerchief serves for head-covering while the loose robe, fastening with a girdle, is striped or of a striking pattern. But out in the desert the women are drably clothed compared with their husbands. Unlike her Arabian sisters, the Beduin woman does not wear a face veil. Her custom is to cover the lower portion of her face with a corner of her shawl at the approach of a stranger. But she has a feminine weakness for neck-

laces and other trinkets especially for bangles round arm and ankle. Most likely too she will wear a talisman in her headdress, a small transparent stone set in beads, which is supposed to act as a charm against the "evil eye."

With her brown skin, her dark flashing eyes gazing at one from below a well-draped headdress, and with the pleasant jingle of her metal chain necklaces and ornaments, this daughter of the East is quite charming in her youth. But she ages too quickly for her life is one of constant toil with little pleasures.

Workaday Life of the Womenfolk

The Beduin man leaves all the domestic duties to his womenfolk. They grind the wheat in the handmill or pound it in the mortar. It is they who knead and bake the bread, make butter, carry water from the wells, work at the loom and mend the tent covering. To the women also usually falls the task of rolling up the tents when camp is broken and the tribe is moving on to some fresh pasturage.

One of our pictures shows a Beduin mother carrying her baby in the manner usual among this people. The youngster, wrapped in garments of bright colors, is swung over the mother's back in a shawl. At other times it may be set astride her shoulder. As a rule the little ones are strong and healthy for in their babyhood they are left to roll naked in the sun. As they grow up, however, numbers of them suffer from ophthalmia and other eye troubles brought on by dirt and inflammation from the sand or by the sun's glare. In some cases total blindness follows, and then they drift into the towns to join the ranks of the beggars who are so common there.

The Beduin at Close Quarters

If he be less presentable than his more prosperous brothers of the village, the Beduin of the desert, the true nomad who shifts continually from place to place, is even more truly a descendant of Ishmael in the Bible story. Romance and color fall away from this type the closer we get to him. Below middle stature, lean and wiry



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BEDUIN GIRLS, like this attractive nomad maid of Tunisia who is shown here with her mother, are as fond of dolls as any young ladies of the same age in our country. It was the Arab conquests of the eighth century which took her forefathers from their original home in the wilder parts of Syria and Arabia along the coast of North Africa as far as Morocco.



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BABY BEDUINS, carried pickaback in a shawl, soon get tanned a rich clear brown by the desert sun. So too do their mothers, for the Beduins are an independent folk and their womenkind do not always wear the face-veil. They cover the lower part of the features with a corner of their cloak when a man not of their own household is seen approaching.



© American Colony, Jerusalem

ONE OF THE BEDUINS OF PALESTINE WHO PREY ON TRAVELERS

Beduin is a word derived from the Arab "Bedawin," meaning dwellers in the desert. The Beduins call themselves "the people of the tent." They are found all over Arabia up to Palestine and Syria and across the Sahara Desert. The horseman, seen here on his be-tasseled horse, has discarded the usual lance, but has a double-barreled gun across his saddle.

in physique, he is clad in coarse garments; his tents are of poor quality, and his horses and camels are underfed and shamefully ill-used. With the poorest of these desert gipsies a few wretched goats are often their only livestock.

The Beduin's treatment of his camel is far from what the "Ship of the Desert"

deserves at his hands. It is true that the animal has few good points in his nature; he cannot be described as lovable. He is sulky and refractory and appears to be incapable of affection for his master—though this may only be the result of the treatment he receives. He is made to flop down for loading and unloading pur-



Donald McLeish

BEDUIN WATER-CARRIER OF AN ARABIAN ARMY

Water is the pivot on which turns the life of the Beduins in their wanderings over the desert, and they develop an extraordinary knowledge of the scanty wells. For this reason, and because of their ability to withstand great degrees of heat, they are employed by the sheiks and sultans of Arabia to carry water for their troops. The great mop of hair prevents sunburn.

poses by blows on the knees; there is no word of command, such as other draught animals learn to obey. When resting with heavy loads on his back, and when taking his food, the ill-fitting framework on which his burden is piled is not removed.

On the other hand he is quite indispensable to his master for he can travel far in a waterless region and can feed on the thorny plants that grow in the sand. His

eyes are well protected from the sun by the thick upper eyelids with which he is provided, and when the fierce simoon wind rages across the waste he can close his nostrils to it and the blown sand particles.

A sand storm in the desert is one of the terrors of the nomad's life. When it breaks, the camels crouch down with their backs to it, the travelers seek shelter within



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ARAB CHILDHOOD does not last very long, and for the girls it ends even earlier than for the boys. At the age of thirteen or fourteen the Beduin girl shown above will be considered to be grown up and a husband will have been found for her. But while she is yet in the playtime of her life she makes the very utmost of it as her cheerful smile suggests.



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BEDUIN MOTHERS, though they usually have bright wrappings for their babies, often leave them entirely unclothed. It is a common sight in an encampment to see dusky-skinned infants left on their bare backs in the sand to kick in the sun. Notice the chains of metal trinkets that clash at every movement, and the number of different colors and patterns worn.

tent or other covering and the women who are fortunate enough to be in litters draw the cloth screens tightly around these for protection. To face the rushing wind, which brings along with it minute grains of sand, is a terrible experience. The Beduin's skin, hardened by exposure and screened by his cloak from the full force of the blast, enables him to bear it; but a foreigner, less accustomed to the elements, will come through the ordeal with his face badly cut and bleeding.

Shepherd and Robber by Turns

From time immemorial the Beduin has been a herdsman and a shepherd. It is the necessity of finding fresh pasturage for his flock that compels him to move from one spot to another. He will pitch his tent in some oasis in the desert with its water wells, until the scanty herbage has been exhausted, then the camp is broken and the journey onward is continued.

But such a peaceable existence as this has never satisfied the restless wanderer. The stern struggle for existence and ever-ready opportunity have made him an outlaw, a highwayman of the desert. To how many travelers and caravans has not the sudden cry of "Beduins" brought terror! The plundering of a caravan is a fierce joy to the Beduin. With rifle, lance and yataghan he descends upon his victims, and woe betide the trader who is not strong enough to beat off the marauders.

Why Caravans Are Looted

The Beduin on a foray is an enemy to be feared. He is merciless in the treatment of his captives and the ransom he extorts is heavy. The Arabs have a proverb which runs: "Entertain a Beduin and he will steal your clothes." So powerful are these marauding bands that they will levy toll even on the safe conduct of pilgrimages to Mecca. They regard the looting of caravans and travelers, indeed, in an original light—namely as the equivalent to the taxes and customs that are exacted in civilized countries. "The land is ours," they argue, "and if you trespass on it you must pay us compensation."

If, however, traveler or trader can show

anything in the nature of a permit to enter the territory dominated by a tribe, such a document is generally recognized and respected. A permit of this kind can be purchased from a sheik, who will place some of his followers at the disposal of the travelers and thus pass them on from tribe to tribe across the desert.

Side by side with this lawlessness among Beduins there runs a regard for the laws of hospitality that is almost sacred. They are Mohammedans by religion, and the stranger who has eaten of their salt is safe from molestation. It might be well to amend the statement that they are followers of Mohammed for they are only nominally so. The tribes vary greatly in their religious customs and most of them disregard entirely the Prophet's command to pray five times daily and to make the pilgrimage to Mecca.

Supper in the Tent of a Sheik

Suppose now that we try to picture a sheik who is entertaining some guests. The Beduin camp has been pitched at an oasis. Outside the tent of their chief a little courtyard has been railed off with a hedge of brushwood. A fire blazes in the centre of this enclosure, partly for illumination as the tent is open on this side, and partly for boiling the water. Several of the womenfolk hasten to and fro, busy on the preparation of the coming meal. On the other side of the hedge are to be seen the dark figures of the kneeling camels.

The company gathered in the tent squats upon the mats and begins the meal, a mixture of meat, flour and hot oil, the bowl in which it is served being passed from hand to hand. An earthenware goblet of water makes the circuit of the tent in the same way. Rice is a favorite dish and of course there are dates and some sweetmeats, for the host is a man of position.

As an accompaniment to the feasting, one of the sheik's retinue who enjoys a reputation as a flute-player performs on his instrument. The chief guest—we will assume that he is a newcomer in this country—does his best to converse with his host, and is conscious occasionally of subdued laughter from the screened-off



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SWINGING A GOATSKIN OF MILK TO FORM BUTTER

Nomads carry all liquids in skins, and it was probably by accident that a horseman found one day that his milk, which was dangling by his saddle, had been jolted into butter. The Beduins still keep to much the same method for they put the milk in a watertight goatskin and patiently swing it from a wooden tripod until it becomes butter.

portion of the tent in which the women have been placed. The more curious of these cannot be restrained from peeping at times over the screen to gaze upon the stranger.

Then, while hookahs and cigarettes are being lighted, coffee is served as a special token of friendship. During the evening, to add to the general comfort, a bowl is handed round in which are some live coals

sprinkled with fragrant incense. Each of the company takes a good sniff at this as he passes it on.

With more pleasant converse and entertainment the evening slips away. The various guests make their salutations and depart; blankets are spread upon the tent floors, and soon the whole encampment, except for the watchers posted on the outskirts, is wrapped in sleep.



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BEDUINS. Desert life, in spite of what is said in the imaginative stories of Arab chiefs, is not very healthful, nor are the desert folk overly clean. Ophthalmia and other affections of the eyes are common, and this blind Beduin is only one of the many who wander into the towns to beg with a child as guide. He is in a market-place of Tunis in Africa.

ARABIA THE MYSTERIOUS

Its Arabs of the Desert and Its Holy Cities

Arabistan, the "Land of the Arabs," is so well guarded by immense deserts and fanatical tribesmen that large portions of it still remain unexplored. Though we think of it as a land of desolate sandy wastes shimmering beneath a pitiless sun, it contains many fertile valleys and beautiful oases. Arabia was the birthplace of the Mohammedan religion, and from this land, more than a thousand years ago, came the hordes that victoriously carried the banner of Islam across the north of Africa and even into Spain. The Arabs of the desert still live as their forefathers did thousands of years ago, and here we shall read of them from the pen of one who has enjoyed the unbounded hospitality of the sheiks.

THE country of Arabia is familiar to us as being the birthplace of the Mohammedan religion and the home of perhaps the most fanatical Mohammedans. We may have imagined it to be a land of sandy deserts with brave romantic-looking sheiks riding at great speed on beautiful Arab horses for that is the way many books and the "movies" have pictured it to us.

Arabia has indeed many vast stretches of sand but there are arid wastes of stone and gravel with only occasional patches of grass and stunted bush—a desert of another kind. It is extremely dry and excessively hot so that only about one-third of its area is inhabited by settled people. The whole of Arabia, however, is not a desolate waste. There are oases of palm trees and expanses of green fertility amid the general desolation. Here and there, one may see broad green valleys dotted with bushes, where the Arabs and wandering tribes of Beduins graze their herds of cattle, sheep and camels.

The history of Arabia dates from the birth of man for Jeddah, on the shores of the Red Sea and one of the principal Arabian ports, is said by the Arabs to have been the birthplace of Eve. In early times, Arabia was inhabited by many tribes who did not unite until the time of Mohammed in the seventh century A.D. Mohammed believed that there is but one God and he finally persuaded the people to give up their pagan gods, to accept his belief and to look to him as God's Prophet. At times, he fell into trances during which he said he was in communication with

God, and the messages, eagerly taken down by his listeners, form their Bible, known as the Koran. Among other things it commands a Mohammedan to be temperate, to pray five times a day—just before sunrise, just before noon, before and after sunset and when the day is closed—to fast from sunrise to sunset during the month of Ramadan, to give alms to the poor, and to make the pilgrimage to Mecca at least once during his lifetime.

At first, Mohammed did not have a large following but the numbers increased when he allowed the new religion to be promoted by means of the sword. The Arabs, or Saracens as they were then known, gathered under the green flag of Islam and determined to carry it throughout the world. Mohammed died in 653 A.D. but his successors carried out his plans and this vast empire at its zenith extended through Western Asia across North Africa and even into Spain.

However, as time went on, Arabia broke up again, and although the Turks conquered the territory in 1517 and held it until the World War, some of the nomadic people were never subdued.

In the middle of the eighteenth century, there began what was known as the Wahhabi movement. It was named for its founder, Wahhab, who sought to purge the Moslem faith of its evils and to return to the true simplicity of the original Mohammedanism. In recent times, under the leadership of Ibn Saud, its object has changed from religious reform to nationalism and an increasing number of Arabians have been attracted to this cause.



THE GREAT DESERT in the centre of Arabia is well named the Dahna, which means "empty quarter," for it is a waterless stretch of sand and rock that has never yet been crossed by a white man, and rarely by an Arab. Here, on its western edge, where it is known as El Ahkaf, we

see an Arab citadel, built, probably, to protect the oasis nearby from predatory Beduins. That there is water we can see from the scrub and few palm-trees. There may even be a stream, but if so it will be dry for most of the year, for that is the fate of all Arabian rivers.

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"Gate of the Holy City." Thousands of Mohammedan pilgrims arrive there every year bound for Mecca, the birthplace of Mohammed, and Medina, his burial place. A large escort was needed for every caravan until quite recently, for nomad tribes waylaid and robbed all ill-protected travelers.

CAMEL CARAVANS must serve the purpose of both freight and passenger trains between Medina and its port of Yembo, for there is no railway line, only a rough track crossing about 130 miles of sun-scorched steppe. It is a frequently used road, however, for Yembo is known, with reason, as the



LONELY ARAB ENCAMPMENT ON A BOWLER-STREWN STRETCH OF DESERT LAND IN NORTHERN HEJAZ

While Arabia has many a sandy desert waste, as we may have imagined it, there are also barren mountains and stony wildernesses like the one shown in this photograph. This tract is aptly named Arabia Petræa, which means "stony Arabia." These tents belong to a member of one

of the noble Arab families that claim to be descended from Mohammed, the Prophet, through his daughter Fatima. They are pitched near Maan, a stopping place of the Hejaz railway. Although the country looks bare to us, the sturdy Arab horses seem to find some vegetation.



DESERTS, OASES AND UPLANDS OF THE GREAT ARABIAN PENINSULA

Ibn Saud took advantage of the World War to free his domains from Turkish rule and he is now king of Hejaz and Nejd. Colonel T. E. Lawrence, a British officer, who won the confidence of many Arab rulers and helped them organize armies that succeeded in defeating the Turks, had great influence in the development of the idea of Arab nationality.

Besides the two independent kingdoms under Ibn Saud, Arabia consists of four other districts—Yemen, Hadhramaut, Oman and Koweit—which are more or less under the protection of Great Britain, a former emirate, now called Transjordan, under a British mandate government with Palestine, and Aden a British protectorate.

Mecca and Medina are the two most important towns in Arabia from a religious and political standpoint. Mohammed, the founder of the Moslem faith, was

born in Mecca, and to that city as many as 200,000 devotees make the annual pilgrimage to do honor to the Prophet. Medina, his burial place, is also a place of worship to which unbelievers are denied entrance. It is interesting to note that the religion is divided into two main factions, the Sunnis and the Shiites. The division arose from the fact that Mohammed died without leaving a successor as the temporal and spiritual head of the faith. For twenty-two years after his death Arabia was ruled by three successive Caliphs.

It was then that the two rival factions rose. The Sunnis claimed the right to nominate the Prophet's successor, while the Shiites contended that the divine right of succession lay with Ali, Mohammed's son-in-law and his descendants. Arising thus, the dispute assumed such proportions that the rival sects still have an undisguised dislike for each other. Cer-



FORBES

THIS WILD RAVINE, the Wadi Musa, on a ledge of which these men are standing, leads to the valley in which are the ruins of the rock-city of Petra. In ancient times this city was extremely prosperous, and controlled the trade route through it, although often captured and sacked by invading armies. To-day little remains except a few temples and tombs cut in the rock.



© E. N. A.

AN ANCIENT TRADE-ROUTE between Palestine and Arabia runs through this dark narrow gorge of the Wadi Musa near Petra. Although caravans are not so frequent to-day as they were before the Hejaz railway was built, many old-fashioned merchants and pilgrims still prefer to travel by foot or on horse or camel and robbers as in olden times still lie in wait for them.



NEGROES OF HEJAZ OUTSIDE THEIR MISERABLE HOME BUILT OF DIRTY RAGS AND ROPES

There are many negroes in Arabia, some of whom are actually slaves. Most of them are the descendants of slaves brought in the past from the near-by African coast. When we compare this negro home, so untidy, so dark and airless within, with the lofty substantial Arab houses

beyond, which appear rather modern, we understand how low is the degree of culture to which these people have attained. It is in the shape of the beehive huts so common in Africa, and its walls are formed of odd fragments of sacking and rags and felt held together by ropes.



ARMED WANDERERS OF THE GREAT DESERTS AND MOUNTAINS OF HEJAZ ON THEIR WAY TO A TOWN

Hejaz is a land of wide deserts and wild mountains, in which live the bands of Beduins, who, until recently, made traveling in the country a matter of real danger by preying upon the caravans of merchants and pilgrims to Mecca. Every man of this seemingly peaceable and harmless party that we see traveling toward the township of Akabah is armed with an efficient rifle and other weapons. All would welcome the chance of despoiling a caravan, although their present errand may be innocent enough. This form of brigandage is, however, being checked.



CARVED BALCONIES, many of them beautifully painted and decorated with Arabic scrolls, overhang the narrow, winding streets of Jeddah, a Red Sea port. The construction of the railway from Damascus to Medina has considerably diminished the importance of Jeddah as a trading centre and landing place for Mohammedan pilgrims on their way to the holy city of Mecca.



THIS RED STONE TEMPLE of El-Deir at Petra was not built up of separate blocks of stone but was hewn from the solid cliff. To-day it is the most splendid of the remains that tell of the city's vanished glory. It was fashioned by the Romans when they captured Petra in the hope of securing for themselves the wealth and commerce of its inhabitants.



McLeish

STERN SCHOOLMASTER OF SOUTHERN ARABIA INSTRUCTS HIS CLASS ASSEMBLED IN THE OPEN AIR

Only the boys go to school in Arabia, since, according to strict Mohammedan teaching, it would be a waste of time to educate girls, who spend their lives attending to household affairs. In most Arab schools, however, the boys only learn to read the Koran, their holy book, and to

recite long passages of it from memory. Modern learning and even the scientific knowledge possessed by the Saracens, their forefathers, are considered to be wicked. The cane plays as important a part in Arabian education as it did a few years ago in this country.



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ARAB WOMAN TRANSPORTING WATER

Like their sisters in many other Eastern lands, the women of Arabia carry their water-jars to and from the wells balanced carefully upon their heads. They usually wear clothes of sombre hue, and seldom appear unveiled.

tain sects of the Shiites say that they doubt the divine character of the Koran, stating that it was given to the Angel Gabriel for transmission to Ali, the

Prophet's son-in-law, but that by mistake he handed it on to Mohammed.

The population is more or less divided into the semi-permanent inhabitants of the coast and of the cities and towns, and the wandering tribes of the interior. The latter are constantly migrating for their life is a pastoral one and they must move their encampments in order to find fresh pastures for their flocks and herds.

The dress of the men and women is very much the same. It is designed to give both ease and dignity, and consists of a long linen shirt, baggy trousers of linen that are fastened at the waist with a cord, and a cloak with ample sleeves. In the cold weather the sleeves can be used as gloves by being drawn over the hands. Over this cloak is worn a mantle of bright-colored cloth with, perhaps, a collar of gold or silver work.

A colored handkerchief covers the head and is secured by a woolen band worn in a double circle round the head. For footwear the Arab uses sandals. An Arab when mounted is an imposing sight, with his cartridge belt round his waist, his rifle slung across his shoulder or over the back part of the camel saddle, with his dagger stuck in a belt and his cloak thrown back. Thus arrayed he looks the picture of romance and wild freedom. He has some curious customs regarding the cloak. When entering a town or village it must be worn properly and not thrown back, but when ap-

proaching a camp or caravan out in the open plains he waves it as a sign that he has no hostile intentions and that none need fear for life or property.



HEADLEY

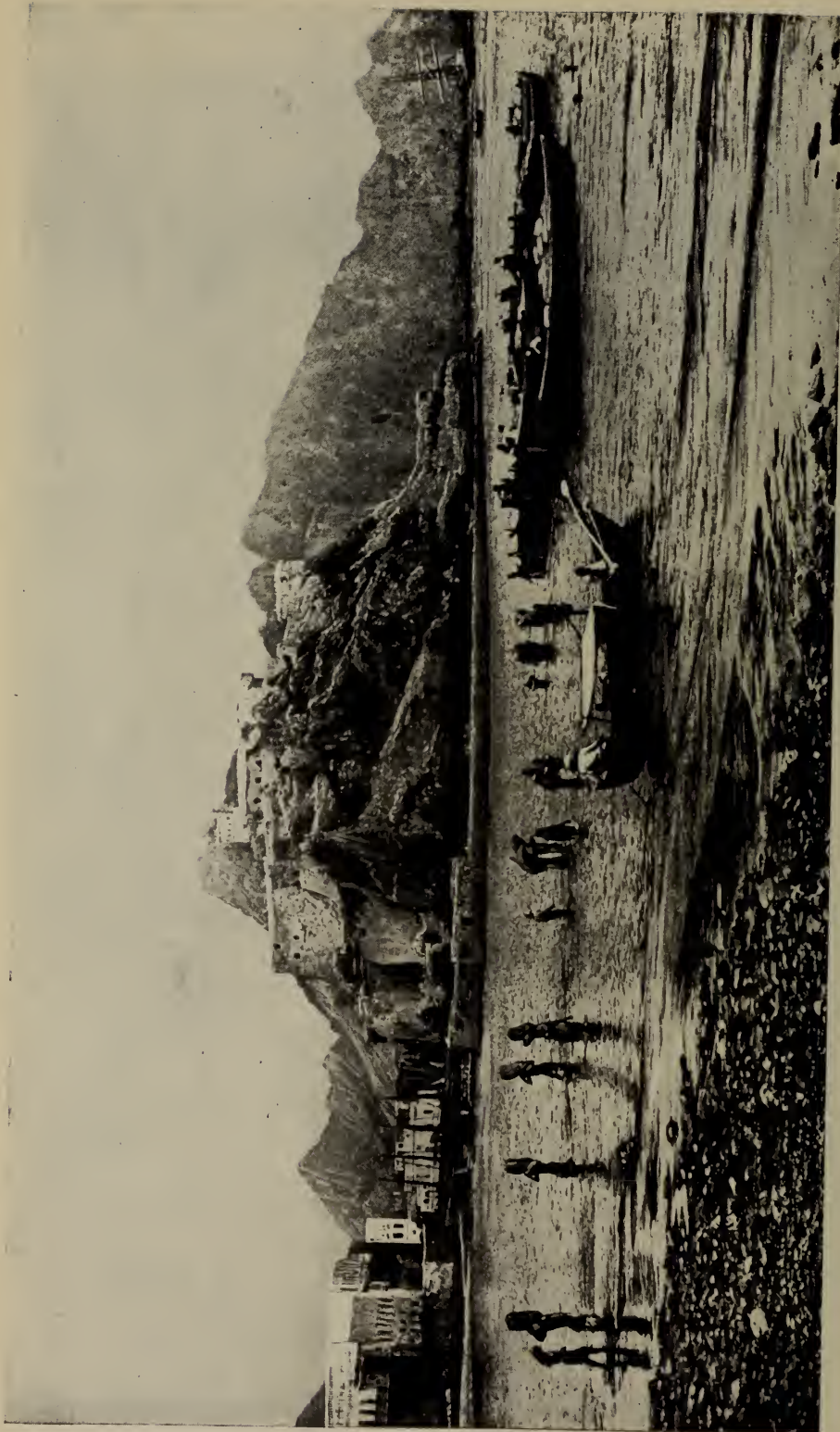
MECCA'S GREAT MOSQUE is the holiest place on earth to a Mohammedan. He turns towards it when he prays, no matter in what part of the world he may be. The black cube-shaped structure in the centre of the courtyard of the mosque is the Ka'ba, or Holy House, the chief sanctuary

of the town of Mecca even long before Mohammed. It is covered with silk. Pilgrims must, as their first duty, walk or run around the Ka'ba seven times murmuring prayers the while. In the courtyard, it can be seen, is a well in which pious Mohammedans dip linen that is later made into shrouds.



THIS PILGRIM CARAVAN is on its way to the hill of Arafat which Mohammedans hold in the greatest reverence. It lies about thirteen miles east of Mecca. All those who make the pilgrimage to the Holy City go to Arafat. They travel on foot, donkeys, horses and camels. This Caravan

has two files of camels: those on the right carry the baggage and provisions, those on the left bear "shuglufs," tents of carpets and curtains which protect the riders from the sun. Every Moslem, financially able, is bound to go to Mecca once in his lifetime, or provide a substitute.



MUSCAT'S BUSY HARBOR IS SECURE UNDER THE PROTECTION OF THE LOFTY CITADEL these, which are moored in the harbor. Laborers then wade to them and carry bundles of merchandise ashore on their shoulders. Oman is famous for its dates and Arab horses, and these, with pearls and gold and silverware, are exported to India from Muscat Harbor.

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The houses vary according to the district. There are camps of tents and houses of limestone blocks quarried in the vicinity. Let us pay a visit to an ordinary city or town. It is a curious mixture of architecture. There are the dwellings of the rich, with solid walls and exquisite woodwork tracery and carving; houses of mud with flat roofs; reed huts and, upon the outskirts of the towns, the camps of those who have come in from outlying parts to barter and trade. Among the houses are mosques with tall white minarets, from the summits of which the "muezzin," or priest, will call the Faithful to prayer five times during the twenty-four hours.

We may best see the life of Arabia on a bazaar, or market day. Tents of matting are erected and are crowded with all kinds of marketable goods, from wool, cloth, reed mats, palm fibre and dates, to fruit of every description, cattle, sheep, implements and all that goes to make up commercial and pastoral existence in Arabia of to-day.

Apart from the booths and tents, there are the permanent shops, which are roofed like arcades in our country. In them we may see tailors, potters, metal-workers, jewelers, dressmakers, carpet-sellers and members of most other trades and professions, with crowds of people always seeking bargains. Every now and then, donkeys heavily laden with merchandise or camels with loads sticking out at dangerous angles force a way through the crowd. They may often unceremoniously hurl passers-by into shop fronts, thereby upsetting the shopkeeper's goods, but no one seems to resent this treatment for it has all been a part of the bazaar for ages past.

In Arabia, religion plays an important part in the daily life of the people, and



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MUSCAT WOMEN PACKING DATES FOR EXPORT

Oman is one of the most fertile Arab states and has exquisite gardens and rich orchards. Grain, oranges, peaches, grapes, apricots and especially dates are grown in great quantities. The dates are dried and exported.

when the priest gives the call to prayer from the towering minaret all business ceases for the moment and everyone turns to wash their hands and feet before praying. At the conclusion of the prayer business is resumed and the clamor of buying and selling continued.

Marriage in Arabia is a simple affair for it demands no more than the presence of a priest and four witnesses. In the interior of the country it is still further shorn of ceremony, for the legal necessities of the occasion are satisfied by the presence of witnesses from both families, and, a feast having been given, the marriage festivities are over.

From the romantic aspect, the Arabs of the desert are the most interesting to us, for they are the riders of the plains and are forever on the move. The internal



McLeish

DILAPIDATED HOUSES OF MATTING IN THE CROWDED TRADING-QUARTER AT LOHAYA IN YEMEN

Yemen, a district of southwestern Arabia, was ruled by the Turks before the World War with the result that it was not developed. Parts of it are very fertile, however, and Yemen has since become a commercial centre and is growing fairly prosperous. Lohaya, one of its half dozen

ports on the Red Sea, is a place of some consequence owing to the export of coffee, but it is, on the whole, a mean and squalid town. The houses in the poorer quarters consist of a roughly constructed framework of wood to which matting or rags is fastened.



McLeish

WATER-CARRIER OF YEMEN WITH HIS WELL-LADEN CAMEL

The southern stretches of the great Tehama Desert lie in Yemen, and are occupied mainly by camel-breeders. There is little water in the Tehama, so that a water-carrier and his camel are important figures in any expedition, whether warlike or peaceful, made by the desert Arabs. This man has filled his earthenware water-jars from the well by the mosque.

decoration of an Arab tent is often carried out on artistic lines if the owner be moderately wealthy. The floor is covered with carpets, and on one side will be a divan formed of carpets and cushions for the host and his guests. The walls are hung with embroideries worked by the women, who are as clever with the needle as they are at rounding-up cattle and camels. Suspended along the walls will be guns, harness and clothes, and on the floor stand the numerous coffee-pots and cups.

The Arab diet is mainly mutton, rice and bread, with small cakes made from milk and a form of vermicelli. If the camp be near the coast, fish is included. Prawns served dry are very popular. Camels' milk is drunk, and the first thing a thirsty traveler does is to drain a bowl of it.

On the occasion of a big feast, such as the marriage of an important person or some political event, the meat and rice are cooked in a kind of steamer raised a few inches above the ground and are served with bread, cakes, fruit, dates, milk and sundry other dishes. The company disposes of the food without the aid of knives and forks, making use of the fingers as Nature intended. At the end of the repast brass and copper bowls are handed round, in which the guests wash their hands.

An Arab Tribe on the March

When on trek the Arabs have some interesting customs in connection with their camping grounds. They send one of their number ahead, and he reserves the site of the proposed camp by spreading a mantle over a bush in the centre of the chosen ground. Although there may be others moving in the same direction, no one will interfere with the selection, however good the pasturage or attractive its other qualities.

The tribe marches in a long cavalcade, with possibly several thousand head of camels, sheep, goats and cattle. The men are distributed along the convoy directing the line of march. The women and children and all the paraphernalia of the camp are on camels and donkeys, and at the head of the tribe rides the sheik, or chief.

The women are veiled and ride on camels in a sort of huge pannier—a basket-carriage placed on the camel's back—with two large wooden crescents at front and rear, the horns of which stand out on each side of the pannier. From them hang the long tassels and the gaudy embroidery of this queer carriage. These are its most attractive feature, for the pannier is very uncomfortable, and the unfortunate occupants are like hens cooped up in a form of rocking carriage, the motion of which varies in accordance with the ground over which the caravan is passing.

Camp Site Dependent on Water

The camp is always pitched by a well. Water is scarce in Arabia, and the site of a well is usually marked by cairns of stones erected on the surrounding heights, so that the weary traveler may know that water is at hand and he is near his goal. The camels are watered once in every four or five days, but they can exist much longer in cases of dire necessity. The loading and unloading are done by the women, while the men watch the process and drink coffee.

As an Arab caravan leaves its camp in the morning it is a sight that reminds us of the stories of biblical days. Even as the patriarchs and their followers marched across the desert, so in our time do the Arab tribes move across the deserts, their banner leading them on by day and a lamp at night.

Unchanging Ways of the Desert

Thus do the ways of the desert remain the same, for time has not changed the order of things that was in vogue three thousand years ago. Not only in this respect is the life unchanged, for even the drawing of water at the wells is done the same way as in the days of Abraham. A rope is attached to the leather bucket, which is lowered and drawn up by a camel descending and ascending an inclined plane. It is picturesque, but laborious, yet the Arab will not change it for any more modern and rapid system, for it is sancti-

ARABIA THE MYSTERIOUS

fied by time and a recognized institution of pastoral life.

Among the wild life of Arabia is the ostrich, but it is only met with in certain parts. There are also gazelles and hares and a variety of bustard. The cheetah, or

hunting leopard, is found in those parts of the desert frequented by gazelles, its principal prey. Its speed is almost incredible when it gives chase. It covers the ground in a rush that must be seen to be realized. A cheetah that the writer



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WATER STORED IN TANKS FOR THE SUN-BAKED TOWN OF ADEN

Aden, a fortified British coaling-station, is ever faced with the difficult problem of securing an adequate water supply for its inhabitants. The cisterns that we see here were begun in the seventh century A.D. and store eight million gallons of water. A greater quantity is obtained, however, by distilling sea-water, and from wells.



Dixon

MUZZLED OXEN TRAMPLING OUT GRAIN NEAR ADEN, ARABIA

In direct opposition to Mosaic law, the oxen of Arabia are muzzled so that they are unable to eat the grain while they are treading. The animals work in pairs, and are roped to a central stake around which the jowari, a grain grown near Aden, is piled. Oxen are specially suited to this work, since the more tired they become the more heavily they tread.

knew brought down an antelope in a run of six hundred yards, the quarry having a start of two hundred yards.

The Beduins, the true children of the desert, have changed least of all in Arabia. They are the wild freemen who harassed the caravans of pilgrims a thousand years ago and they still keep their old wild habits. As they ride along they note every fold in the ground, for it may serve them in case of an attack or a raid by other tribesmen, and they notice every tuft of grass and every bush as possible fodder for their herds or for some sign of foes in the neighborhood.

They guard their flocks and herds like the tribesmen of old. In the heat of the day they recline in the shade of a palm tree, if there be one, or beneath reed matting stuck up on poles. They know the ways of their sheep and goats, and during the noonday siesta we may see a mantle arranged upon sticks so that it resembles a man and serves as a substitute for the shepherd. From time immemorial the

goats and sheep have grazed quite placidly round the dummy under the impression that it is their master, and so they do not stray, while the shepherd is enjoying his sleep in peace.

One of the chief occupations of the Arabs is that of camel-breeding and they understand this animal better than any other race. From its hair they make blankets, tents, ropes and even clothing. They drink its milk, eat its flesh and tan its hide for leather; but they have no affection for the beast that gives them so much. Without the camels the Arab would scarcely be able to live in the desert, but all his affection, if he has any, is lavished upon his horse, which is looked upon as a family pet.

The horse is, however, unsuited to life in the desert as is shown in the following story which is current among the Arabs: "The horse complained to Allah that he was not made for desert journeying. His hoofs sank into the sand, the saddle slipped off his back, he could not reach the



IRRIGATION SYSTEM IN AN OASIS OF THE ARABIAN DESERT

In Arabia most of the streams are dry for months, and there is little rainfall. A certain amount of agriculture is possible, however, with the help of water from wells which is brought to use by a curious irrigation system. By means of a structure for pulleys built over the well-mouth, buckets can be raised by driving animals along a causeway.

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scanty grass and small shrubs which grew by the roadside. So Allah designed an animal which had a long neck for reaching after food, cushioned feet which did not sink into the sand, a hump on which the load could be balanced. But when the horse saw this animal it started with horror, and knew how foolish it had been to complain. It still may be observed how horses shy at the sight of camels, and sometimes can hardly be induced to pass them."

There is much of interest throughout Arabia. There are tribes whose origin is

veiled in the mists of antiquity and there are fertile corners that the Arabs tell us have yet to be explored. There are no rivers, only "wadis," or valleys that are dry during most of the year but are sometimes occupied by streams. There are high mountains, stretches of bleak, arid desert that become fresh green pastures in the months of spring, and wonderful ruins of ancient, deserted cities. It is a fascinating country, for there we seem to be back in early days and among biblical scenes that have altered little in many centuries.

THE ARABIAN PENINSULA: FACTS AND FIGURES

THE COUNTRY

A large eastern peninsula of Asia; bounded on the north by Iraq and Transjordan, on the east by the Persian Gulf, on the south by the Indian Ocean, on the west by the Red Sea. Much of the land is desert, and some has never been crossed by Europeans. Includes several more or less independent states with boundaries ill-defined. Total area over 1,000,000 square miles; total population, probably about 7,000,000, but no census has ever been taken.

POLITICAL DIVISIONS

(1) The Sultanate of Nejd, capital Riyadh, also exercises authority over Hejaz and Asir; area uncertain; population, above 3,000,000. (2) The Imam of Yemen, capital San'a; area, about 75,000 square miles; population, perhaps 2,000,000. (3) Sultanate of Oman, capital, Muscat (Maskat); area, about 82,000 square miles; population, estimated at 500,000; under British influence. (4) Sultanate of Koweit, capital Koweit; area, indefinite; population, exceeding 50,000; under British influence. (5) The Hadhramaut is inhabited by independent tribes most of which acknowledge allegiance to the Sultan of Makalla, at Makalla; under British protection. (6) Aden, British possession, with adjoining protectorate; area of Aden and Perim Island, 80 square miles, of protectorate, 9,000 square miles; population of Aden and Perim, 54,923. To Aden are attached for purposes of government the island of Sokotra; area, 1,382 square miles; population, about 12,000; and the Kuria Muria islands, five in number, annexed for purpose of landing Red Sea cable. (7) Bahrain Islands, five in number, in Persian Gulf, capital Manama; area, undetermined; population, about 100,000; under protection of government of India.

GOVERNMENT

No uniformity of government, which ranges from the patriarchal, tribal organizations of

the Beduin to rudimentary states; influence of ruler dependent chiefly upon his personality; nothing resembling modern Western democracy.

COMMERCE AND INDUSTRIES

There are many rich oases and some fertile valleys, in which barley, wheat, coffee, dates and other fruits are raised, but Arabia is distinctly not an agricultural country. Camels, horses, donkeys and sheep are bred and some are exported as well as dates, wool, hides, clarified butter, and a limited amount of coffee. There is almost no manufacturing upon a commercial scale, though cigarettes, metal work and salt are produced in limited quantities. It is believed that there are minerals on the west coast. The pearl fisheries of the Persian Gulf are flourishing and some black coral is obtained.

COMMUNICATIONS

The railway line from Maan to Medina was put out of commission by the Wahhabi uprising. There is a short line of 35 miles from Aden to Hail. There are almost no roads and only a few motor busses. There are several wireless stations and the beginning of air-transport. Most of the coastal cities have regular steamer service.

RELIGION AND EDUCATION

The inhabitants are practically all Mohammedans, though of different sects who do not always live in harmony. There is no system of education but schools are occasionally attached to the mosques in the larger towns. The Koran is the only textbook.

CHIEF TOWNS

All figures are rough estimates. Mecca, 70,000; Aden and Perim, 54,000; Hufuf, 30,000; San'a, Jeddah, Manama, and Maharaq, about 25,000 each; Muscat and Riyadh about 20,000 each; Medina, perhaps 10,000.

Date Due

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